

GOPATHA BRĀHMANA
ENGLISH TRANSLATION
WITH
NOTES & INTRODUCTION

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ABBREVIATIONS

ĀA	= Aitareya Āraṇyaka.
AB	= Aitareya Brāhmaṇa.
abl.	= ablative.
<u>ABORI</u>	= Annals of the Bhandarkar Oriental Research Institute, Poona.
acc.	= accusative.
A-IOC	= All-India Oriental Conference.
<u>Altind.Gr.</u>	= Altindische Grammatik von WACKERNAGEL-DIBRUNNER.
Āp ŚŚ	= Āpastamba Śrauta Sūtra.
Ār B	= Āṛṣeya Brāhmaṇa.
Āś ŚŚ	= Āśvalāyana Śrauta Sūtra.
Ath Parīś.	= Atharvavediya Parīśiṣṭā.
AV	= Atharvaveda Saṃhitā.
AV and GB	= The Atharva-Veda and the Gopatha-Brāhmaṇa by M. BLOOMFIELD (Grundriss Series).
AVP	= Atharvaveda in the Paippalāda school.
AVŚ	= Atharvaveda in the Śaunaka School.
Baudh ŚŚ	= Baudhāyana Śrauta Sūtra.
<u>BCORI</u>	= Bulletin of the Deccan College Research Institute.
Bh ŚŚ	= Bhāradvāja Śrauta Sūtra.
BORI	= Bhandarkar Oriental Research Institute, Poona.
Br̄h Ār Up	= Br̄had Āraṇyaka Upaniṣad.
Br̄h D	= Br̄had Devatā.
Br̄ Up	= Br̄hadāraṇyaka Upaniṣad.
CASS	= Centre of Advanced Study in Sanskrit, University of Poona, Poona.
cf.	= <u>confer</u> or compare.
Ch.	= Chapter.

Ch Up	= Chāndogya Upaniṣad.
Comm.	= Commentary.
Comnts	= Commentaries.
dat.	= dative.
Drāh ūs	= Drāhyā-yaśrauta Sūtra.
du.	= dual.
Ed.	= Edited by.
edn (s)	= edition (s).
Ex	= Exercise.
fem.	= feminine.
G	= GAĀSTRA, Dieuke.
Gaut DS	= Gautama Dharma Sūtra.
GB	= Gopatha Brāhmaṇa.
gen.	= genitive.
G's edn	= GAĀSTRA's edition of the Gopatha Brāhmaṇa.
<u>HDS</u>	= History of Dharmasāstra by P.V. KANE.
HOS	= Harvard Oriental Series.
<u>IA</u>	= Indian Antiquary.
<u>ibid.</u>	= ibidem, in the same work.
<u>IC</u>	= Indian Culture.
<u>IHQ</u>	= Indian Historical Quarterly.
<u>I-LJ</u>	= Indo-Iranian Journal.
Imper.	= Imperative.
Impf.	= Imperfect.
<u>Ind. St.</u>	= Indische Studien.
Inj.	= Injunctive.
inst.	= instrumental.
Introdn.	= Introduction.
<u>JAOS</u>	= Journal of the American Oriental Society.

J Ār B	= Jaiminīya Ārgeya Brāhmaṇa.
JB	= Jaiminīya Brāhmaṇa.
J. Bom U	= <u>Journal of Bombay University.</u>
JIH	= <u>Journal of Indian History, Travancore University.</u>
JRAS	= <u>Journal of the Royal Asiatic Society of Great Britain and Ireland.</u>
JUB	= Jaiminīya Upaniṣad Brāhmaṇa.
JUP (Hum.Sect.)	= <u>Journal of the University of Poona, Humanities Section.</u>
K	= Kṣemakarapadāśa TRIVEDI.
Kāṭh S	= Kāṭhaka Saṃhitā.
Kāṭ ūs	= Kātyāyana Śrauta Sūtra.
Kaus.	= Kauśika Sūtra.
Kauś Up	= Kauśītaki Upaniṣad.
KB	= Kaupītaki Brāhmaṇa.
KK S	= Kapīṭhala Kāṭha Saṃhitā.
K's edn	= Gopatha Brāhmaṇa by Kṣemakarapadāśa TRIVEDI (Text with Hindi Tr.).
l.	= line.
Lāṭ ūs	= Lāṭyāyana Śrauta Sūtra.
lit.	= literal (ly).
ll.	= lines.
loc.	= locative.
loc. citat.	= <u>loco citato</u> , the passage cited.
M	= MĪTRA, Rājendralāla and VIDYĀBHŪṢĀNA, Haracandra.
Mai S	= Maitrāyapi Saṃhitā.
Mān ūs	= Manava Śrauta Sūtra.

masc.	= masculine.
M Bh	= Mahābhārata.
Ms	= Manuscript.
H's edn	= <u>Biblioteca Indica</u> edition of the Gopatha Brāhmaṇa by Rājendralāla MITRA and Haracandra VIDYĀBHŪṢĀNA
Mss	= Manuscripts.
<u>MH</u>	= A Sanskrit-English Dictionary by MONIER-WILLIAMS.
neut.	= neutral.
Nīgh.	= Nīghantū.
Nīr.	= Nirukta.
No	= Number
nom.	= nominative.
Nos	= Numbers.
<u>OH</u>	= <u>Our Heritage</u> (Journal of the Sanskrit College, Calcutta).
<u>op. cit.</u>	= <u>opere citato</u> , in work cited.
Opt.	= Optative.
p.	= page.
P	= Pratīka.
Pad. Pur.	= Padma Purāṇa.
<u>PA-IOC</u>	= <u>Proceedings and Transactions of the All-India Oriental Conference</u> .
<u>PAOS</u>	= <u>Proceedings of the American Oriental Society</u> .
pass.	= passive.
PB	= Pañcavimśa Brāhmaṇa.
per.	= person.
Perf.	= Perfect.

pl.	= plural.
pp.	= pages.
Pres.	= Present
Pt.	= Part.
Pts	= Parts.
Pub.	= Published by.
<u>W</u>	= St. Petersburg Wörterbuch von BÜHLINGA und ROTH.
<u>Q.M.</u>	= Quarterly Journal of the Iythic Society, Bangalore.
Rām.	= Rāmāyana.
PV	= Rgveda Saṁhitā.
RV Kh	= Rgveda Khilaśūktas.
S	= Saṁhitā (s).
Sāṅ Ā	= Sāṅkhāyana Āraṇyaka.
Sāṅ Ś	= Sāṅkhāyana Śrauta Sūtra.
ŚB	= Śatapatha Brāhmaṇa in the Vādhyandina school.
ŚB	= Śadvimśa Brāhmaṇa.
SBE	= Sacred Books of the East Series.
ŚBK	= Śatapatha Brāhmaṇa in the Kāṇva school.
Sg.	= singular.
SV	= Sāmañveda or Sāgaveda in the Kauthuma school.
S.V.	= <u>sub verbo</u> , under the same word.
SVJ	= Sāmañveda in the Jaiminīya school.
TĀ	= Taittirīya Āraṇyaka.
TB	= Taittirīya Brāhmaṇa.
TF.	= Translation or Translated by.
TS	= Taittirīya Saṁhitā.

<u>UCR</u>	= University of Ceylon Review.
<u>V</u>	= Vārttika.
Vait.	= Vaitāna Śrauta Sūtra.
Ved	= Vedāṅgas.
<u>Ved. Conc.</u>	= A Vedic Concordance by M. BLOOMFIELD.
<u>Ved. St.</u>	= Vediache Studien.
voc.	= vocative.
Vol.	= Volume.
Vols	= Volumes.
VPK	= Vaidika Padānukrama Kośa by VISHVA BANDIU.
VPK, Br and Ār	= _____, Brāhmaṇas and Āranyakas.
VPK, Sa	= _____, Saṁhitās.
VPK, Up	= _____, Upanigads.
VPK, Ved	= _____, Vedāṅgas.
VS	= Vājasaneyi Saṁhitā in the Ṝgvedyāṇī ^a school.
VBK	= _____ in the Kāvya school.
<u>WZKM</u>	= Wiener Zeitschrift für die Kunde des Morgenlandes.
<u>WZEP</u>	= Wiener Zeitschrift für die Kunde Süd- und Ostasiens und Archiv für Indische Philosophie.
YV	= Yajurveda.
<u>ZDG</u>	= Zeitschrift der Deutschen Morgenländ- ischen Gesellschaft.

INTRODUCTION

§ 1. THE SCHOOLS OF THE ATHARVA-VEDA :

THE GOPATHA BRAHMANA

The Gopatha Brāhmaṇa is the only available Brāhmaṇa text, representing all the recensions of AV. The position of G in the schools of AV, will be shown in this section.

Patañjali enumerates 1131 Vedic schools in the Mahābhāṣya (Ed. by KILLIGR, Vol. I, p.9, ll. 21-2, see under Y 6 to Panini 1.1.1), which were in vogue in India during the second century B.C. According to Patañjali the AV had nine-nine schools :

... Dvārakā Atharvāya yedo

According to "Urgamohan Āśaṅkā Śāstra TYA¹", Pātārāyana had taken the Paippalāda Atharvaveda as one of the source books of the Brahmanīdīva expounded in the Brahmasūtra.

Knowing the later texts the Carapavīha (= CV) [The Krisitīka of the Atharvaveda, Ed. KILLIG and N. G. R. B., Vol. I (Pt. II), p.337] refers to the nine Ātharvanic schools which are as follows :

Paippalāda, Taṭa², Saunaka, Jūjala, Jalada,

1. Paippalāda Saṅkhīta of the Atharvaveda (A.), Calcutta, 1934, Introdn., p. xxxii.

2. However, the Ath Parīś. edns of KILLIG and N. G. R. B., p.337 and p.1. 172A, a Study of the ancillary literature of the Atharvaveda with special reference to the Saṅkhīta, Vol. II (Pt. I / Text), Unpublished Ph.D. thesis, University of Poona, 1959, p.266, reads: taṭa-. MARTINDALE, 22. cit., p. ix and 22. 22. Introdn. to taṭa-, gādā 41V (13.9), p. xxxii, read taṭa-.

Brahmavada, Devadarśa, Maude³ and Cārapavaidya⁴.

In the other editions of the Caranayūha we find varying lists of these schools when compared with the list furnished by BOLLING and NEGGLEIN. This may be tabulated as follows :

AV Parīṣigta	:		CV	:	CV
BOLLING and NEGGLEIN	:	Āt. Parīṣigta	: Chowkhamba	:	Vācaspatyam ⁷
	:		:	:	
Paippalāda	:	Paippalāda	:	Paippalāda	
Saunaka	:	Saunaka	:	Saunaka	
Cārapavaidya	:	Cāraṇavidyā	:	Cāraṇavidyā	
Brahmavada	:	Brahmabala	:	Brahmapalaśa	:
Utauda(Tauda)	:	Kumudādin	:	Pānta	:
Devadarśa	:	Saukkāyana	:	Kunakhīveda- darśi	:
Maude	:	Moda	:	Pradānta	:
Jājala	:	Jājala	:	Jābāla	:
Vedasparsa	:	Jalada	:	Auta	

3. Patañjali refers to the Maudaka recension together with the Paippalāda in his commentary on Y2 to Pañini 4.3.101 (TLE 1945 edn, Vol. II, p.316, l.16). See TYAGI, Linga and the Veda, pp.66-7, f.n. The Luṭika (to Panini 1.3.49) refers to the Maudas as imitating the recitation of the Paippalādins. See D'ARCO, Luṭika, p.xvi.

4. See BHĀTTĀDA, on. Sita, p.ix; BHĀTTĀDA, on. Sita, p.xxxii; AV and GS, 33 10-12, pp.11-13.

5. Kātyāyanīva- Parīṣistadasāksam, Ed. Ārīchara Appāśāstri VĀRE, Poona, 1967, p.72.

6. The Caranayūhasūtram, (Haridas Sanskrit Granthamala 132), Chowkhamba Sanskrit Series Office, Benares, 1935, p.47.

7. The Vācaspatyam, Mr. Tārānātha BHĀṢĀCHĀRĪA, Reprint edn, Calcutta, 1964, Vol. I, p.112. However, the number of schools cited by the Vācaspatyam comes only upto eight.

It is clear from this table that Paippalāda, Saunaka and Cāraṇavālīya are the three schools common to all these editions, while the other schools are differently designated by these editions.

In the Upaniṣadic and Purāṇic texts,⁸ we come across diverse accounts of the Ātharvaṇic schools. The Ātharvaṇic Gṛhyaśālyupaniṣad (1-6) enumerates six schools as follows: Vāratantavī, Vaṇijāyani, Tarpatainavī, Śaunaki, Paippalādikā and Saumantavī.

According to the Maitikopaniṣad (1.13), there were fifty Atharvan schools, but the Ātopaniṣad (1.6) and the śāṅkṛitadvaya śāhita (12.21) fix the number of AV schools to five only. The śāmīrāga (171.3) refers to the name of 'lokiyani as the propagator of one of the Atharvan schools. The Ekāndapurāṇa (Nāvara ṣaṅga, Ch.174) goes upto the extent of stating that there were originally one hundred schools of AV.

The Maiśākhīrata (Vol. 16, III 1, P.I, Poona edn, 12.130-27-3), which refers to the Vedic schools of the earlier three ṣāhitās, passes over in silence the AV. This gives us the impression that the Mahābhārata has not given the Vedic status to the AV.

That the original AV was studied in nine schools, is clear from Patañjali's authentic evidence which is also supported by ārenavvīha and others.⁹ Of these, the

8. For these references, see H. DASGURIA, op. cit. p. ix.

9. Ibid.

Paippalāda and Āraṇyaka recensions alone have come down to us. The latter is preserved both in the written and the oral traditions. Even the Paippalāda this collected by BHĀṢĀGAÑĀDA do not contain accent marks. However, he (*op. cit.*, p. xxxii) thinks that these two schools are representative versions of the AV. Needless to say, both these schools have been extremely popular in India.

The accessory literature belonging to the AV comprises, as stated by Atharvī. (the *Caranayñiha* 49), of the following works :-

I. BRAHĀVĀNA :-

Copatha.

II. UPANIṢADS :-

Mūḍgakā,¹⁰ Praśnakā, Brāhmavidyā, Agurikā, Cūlikā, Atharva-sirah, Atharvāśikhā, Garbhopeniṣad, Mahopeniṣad, Brahmapeniṣad, Prāṇagṛihotra, Māṇḍukya, Nādabindu, Brahma-bindu, Arystabindu, Dhyānabindu, Tejobindu, Yogasikhā, Logatattva, Kīlārudra, Pancatāpini, Skandandi, Vāmāyāsavidhi, Āruni, Bhīsa, Parumahānsa, Nārāyaṇopaniṣad and Vaitathya.

10. Atharvī. 49.4.4 enumerates 23 Atharvanic Upaniṣads, as listed above, whereas, *op. cit.*, 49.4.1), enumerates 16 Atharvanic Upaniṣads. If this latter enumeration, 13 Upaniṣads bear the common names as found in Atharvī. 49.4.4, except the two names which are: Arvaita and Alatasanti. On the enumeration of the Atharvanic Upaniṣads, see J. T. FARQUHAR, *An outline of the Religious literature of India*, Oxford, 1927, p. 364; also see J. J. SINGE, *The Religion and Philosophy of the Atharvaveda*, Poona, 1952, pp. 276-8.

III. Mālikī Tāmsaḥ :

They are seventy - two in number.

IV. KALPAS :

Mukṣatrakalpa, Āntikalpa, Āngirasakalpa, Vaitānakalpa and Saṁhitākalpa.

V. SŪTHAS :

Musika (also called Saṁhitākalpa) and the Vaitāna including the Atharva Prāyascitta.

VI. LAKĀNAGRANTHAS :

Caturāshyāyikā, Prātisākhya, Pantyoṣṭhavishī, Pañcavatālikā and Upataśrīvānukravāṇikā.

While several Brāhmaṇa (abbreviated to Br) texts have grown round some other Saṁhitās (for e.g. the AV has eleven Br texts), the only Brāhmaṇa which is representative of the AV is the Gī. Surprisingly enough, the AV has no Āranyaka text attached to it.¹¹ Correspondingly the Vait. and Mālikī alone represent the AV. We do not know for certain whether the AV had more than one Br/ Brāuta/ Gṛhya sūtra text. The accessory literature belonging to the AV does not furnish us with any information in this connection, and the tradition is also completely silent about it.

11. However, the Ath. Parīś. (the Carapavīha 49.4.3) mentions that there are six thousand Āramāṇḍyakas (etad
gīāranya-ani sat sahaśrāni bhavanti).

§ 2.

THE THIRY GOPATHA

The compound gopatha- is made by means of the taddhita suffix -g- in accord with Pāṇini's rule: r̥īmuk-ah- dūbh-pathān a nākṣag (3.4.74). According to this rule, the taddhita suffix -g- is added to the words r̥ī, muk, an, dūbh and pathin when these appear as second members of a compound (excluding the compounds of the Bahuvr̥ili type), but not when dūbh is in conjunction with nākṣa-.

The semantic explanation of the word gopatha- offers a pretty puzzle to Vedists, since no text prior or posterior to GP gives us any significant clue to arrive at its sense. Consequently, we are tempted to offer tentative explanations of the word gopatha-.

The general meanings denoted by the word go-are: cow, sun, moon, earth, heaven (sg.); rays, stars, hosts of heaven (pl.); cow's mil^k, ox-hide, thong. Sometimes the word is also used to denote 'speech or sense-organ'. It is doubtful whether these meanings associated with go-fit in the compound gopatha-, when it refers to the text of GP.

The Jainīśvarīvivāha¹ with the commentary Vistara reads as follows:

yadā sārvabhaumo rājā vīvajidānu sārvavak dadāti,
tacā gopatha- rājasārga- jalāśayācā svitā mābāhūnis tann
dāvī

Here the compound gopatha- is used to mean 'the

1. M. Śivadatta Śarma Dāsī Tīrtha, Ānandāśrama : anskrit Series 24, Poona, 1918, p. 303, commentary on 6.7.3.

path for cows'. According to this explanation, one may regard the Gopatha Brahmana as the the text which explains 'the path for the cows'. Such an explanation is implausible. Hence we have to seek other probable explanations of the term gopatha with reference to GH.

In the case of ŚN, the term śatapatha- stands for 'the path of the hundred', i.e., a text consisting of hundred chapters (paths). Correspondingly it is not possible to give a numerical significance for the term go- occurring in GH.

The most probable explanation of the term seems to be that Gopatha may refer to the name of a seer who is either the author or the redactor of the GH.

The Atharvavedilya- Āśat- Arvānukramanika⁻³ ascribes the authorship of the hymns 19.26 and 19.47-50 of AV' to the seer Gopatha. But none of these hymns occur in the text of GH which has come down to us. Hence the text of GH does not warrant any evidence as to whether the author of GH was Gopatha, one of the Atharvanic seers or somebody else.

There are some references to the seer Gopatha in Ath Paris. The Ath Paris. (20.6.1 and 31.10.5) mentions that Gopatha taught the practice of performing the Ekandaśaka and Notihoma. Furthermore in the same text at 27.1.6 and 28.1.1, it is said that he taught the method of using spoon (sravya-)

2. See W, p.368, col.2; and A Comparative Dictionary of Indo-Iranian Languages, Fase. III, p.23), Ed. H.L. Shastri, London, 1963.

3. Ad. VI HV, SANJU, Poshigarhur, 1966, pp.121 and 124.

and the hand while making an offering into the fire.⁴ However, in the present corpus of the text, we do not find any reference to the skandāṅga and koṭihoma.

In all probability, all these references to these rites were found at one time in G_b text which, according to Atharvaśāstra (49.4.6), originally consisted of a hundred chapters out of which only eleven Prapāthakas collected under two Prahmāṇas, nirva and uttara have survived. Moreover, Āyaga certainly knew a text which possessed more material than that of the present text, since in the introduction to his commentary on AVŚ (VĀJĀVĀ DĀSHĀMĪ edn., p.23), he quotes the following verse:

tathā ca gopath-brāhmaṇam/
āśrībhāṣṭāntām prāk tantram īndhyam svistakṛtā saha/ havīṣi
yaśā īvāṇo yathā tantrasya tantayah //

This verse is not found in G_b. It emerges from this that G_b text was originally more extensive in its form and some of the rites mentioned in Atharvaśāstra really formed part of this text.

Now, it will not be wrong to conjecture that Gopatha, the Seer, was either an author or a redactor of the text. From the scanty textual evidence and the incomplete version of G_b text -- as it has come down to us -- it is difficult to arrive at any definite conclusion regarding the authorship of G_b.

4. See EDAS, op.cite., Vol.I (Pt.I), pp.42-3.

5. tatra gopathah satapramāṇthakam brāhmaṇam āśit/ tasvāvasiṣṭe
dve brāhmaṇe nūrvam uttarām caeti /

§ 3. THE RELATION OF THE GB TO THE AY AND
AND SAUNAKA RECENSION.

I now proceed to discuss briefly the relation of the GB to the Paiṇḍilīda and Jaunaka recensions of the AV āthitā. In this connection a reference may be made to the opinions advanced by BLOOMFIELD and JAINER. The former thinks that GB belongs to the Jaunaka recension, while the latter holds that it belongs to the Paiṇḍilīda recension.

BLOOMFIELD emphatically declares that "that the vulgar, together with Kaus., Vait. and GB belongs to the school of Jaunaka, may be regarded as certain".¹ The GB 1.1.29 cites: śam no devīr ..., as the initial verse of the AV which, according to Purgashanā Mātṛśāntā, is undoubtedly the first verse of AY/P.² In order to justify his hypothesis, BLOOMFIELD argues that the tradition regards śam no devīr abhistave, and not the verse : ye trisantāḥ (AY 1.1.1), as the initial verse.³ Moreover, in the Brahmayajña the Atharvan is represented by the verse: śam no devīr abhistave. Furthermore, according to VAG⁴ and R.G. BURKHARDT,⁵ a devotee of the AV must recite in the morning, when rinsing his mouth, both the verses: śam no devīr and ye trisantāḥ.

BLOOMFIELD seems to have taken a bold step when he says that "That the late Caranavyuha-passage, 1.1.29, presents

1. AV and GB, § 13, p.13.

2. Op. cit., Introdn., p.xx.

3. Op. cit., Introdn. to Kaus. p. xxxvii.

4. Brabman und die Brabmanen, München, 1871, p.46 (cited by BLOOMFIELD, ibid.)

(fn. 5 on next page)

■

sām na devīḥ (AV' 1.1.6) as the initial stanza of the AV, does not militate against the view that the G³ belongs to the school of Saunaka, rather than to the Paippalāda.⁶

CALM, on the contrary, argues that G³ belongs to the Paippalāda recension and not to the Saunaka.⁷ His considerations are mainly based upon the citations of those verses which occur only in AV and are absent in AV'. The G³ 1.1.20 cites: śām no devīr abhiṣṭaya, as the initial verse and not the verse: ye trisparśap, of the Saunaka which is found at the beginning of the Paippalāda recension. In G³ text there are some verses which are not found in the Saunaka recension but, on the other hand, they are found in the Paippalāda recension. These verses are: vātu ā vātu bhṛgavat (1.3.12); gharāmī tāpāni (4.2.6). There are some verses of AV' which are found in a variant form in G³, viz. āno garbhām janavantib (1.1.39) which is a version of āne yatsām janavantib (AV' 4.2.3)⁸ and sa tvaṁ na nabhāsas patib (2.4.9) for tvaṁ no nabhāsas pata (AV' 6.79.2).⁹ The mantra yat gusidam (2.4.3) is a pratīka of TS 3.3.3.6.

(L.N.6 contd.)

5. The Veda in India, I, III, Bombay, May 1874, p.132 (cited by BLODGETT, 1881).
6. Op. cit., § 66, p.107, n.7.
7. "ur Atharvavedalitteratur"; Ind XVIII (1904), pp.193-5.
8. MOPPILAD, Op. cit., § 70, p.110, thinks that it refers to an independent (Paippalāda?) version of AV' 4.2.8. LAMM, Op. cit., p.194, f.n., rightly points out that this reading is AV': āno garbhām This verse is obviously a pratīka of AV' 4.1.3.
9. G³ follows TS with a slight change, e.g., G³ reads nabhāsas patib for nabhāsas pata of TS 3.3.3.6.

The mantras devo viñānam (1.1.16) and mantraś ca sām (1.1.22), according to CHALD¹⁰, may perhaps belong to the vulgata.¹⁰ The verses dayāñān etat parīṣṭam (1.2.7) and cañvāri śr̥hā are found in AVP and not in AV'. Moreover, the verses: agnir yañānam (1.1.12); yaś ta drapsa standati (2.2.12) quoted by pratīka are found in the Paippalāda and not in the Saunaka.

On the basis of the verses quoted above, CHALD comes to the conclusion that G¹ is related to the Paippalāda recension, yet it shows familiarity also with the Saunaka recension. CHALD¹¹ accepts CHALD's view.

Now a word must be said about the citations of the mantras and verses as well as also of the other Saṁhitās particularly of RV Saṁhitā, which are attested in G¹. The citations of the mantras and verses borrowed from AVP and AV' by G¹ may be tabulated as under :

TABLE I

AV ¹ (Exclusively)		AV ¹ (Exclusively)			
F	P	Tot	F	P	Total
(=full)	(= Pratīka)hal				
7	27	34	4	3	7
AV' (Common to both)		AV' (Common to both)			
Nil	9	9	Nil	9	9
Grand Total		Grand Total		Total	
		43	.		16

This table (I) shows that the G¹ borrows 43 verses from the AV' either in full or in part as against 16 verses from AVP, which are found exclusively in either of these texts or are common to both.

10. These mantras do not occur elsewhere, see CHALD, op. cit., p.194, f.n.3.

11. Op. cit., Introd., p.16.

TABLE II

AV ¹ (verses occurring in AV ¹)		AV ² (verses occurring in AV ²)		Total		P		AV ¹ (verses occurring in both AV ¹ and AV ²)		AV ² (verses occurring in both AV ¹ and AV ²)		Total	
:	6	:	33	:	39	:	2	:	22	:	24	:	24

This table (II) shows that GB has borrowed 39 verses from AV¹ either in full or in part as against 24 verses from AV² either in full or in part.

From both these tables it emerges that GB has borrowed a large number of verses from the Saunaka recension, whereas comparatively a small number is borrowed from AV². It is quite interesting to point out that the verse: apendia prīcā (AV¹ 20.125.1=AV² 19.16.8=GB 2.6.4) quoted in full in GB follows the Saunaka text; on the other hand, the Paippalāda recension reads parīcā for prīcā of the Saunaka. This may perhaps lead one to think that GB closely follows the Saunaka text. Though GB considers the verse: sām na devīr ..., as the initial verse of AV¹, yet, on the basis of the citations of the verse, it would hardly be plausible to consider it as a serious fact to show the relation of GB to the Paippalāda recension.

Now let us take into account the citations of the mantras and verses of the other śāhitās particularly of RV śāhitā, borrowed by GB. According to my count, GB has borrowed 33 verses from RV (which are not repeated in AV¹ and AV²), of which 41 verses have been borrowed directly from RV, whereas 42 verses are reproduced in GB probably through AV¹.

In addition to RV śāhitā, GB borrows fairly a large number of verses from other śāhitās, especially from Black

TV texts. In fact, the number of mantras and verses borrowed by GB from the non-Ātharvānic Saṁhitā texts is more than that of the Ātharvānic Saṁhitā texts. Thus, solely on the basis of the citation of the mantras and verses, it would not be possible to arrive at any definite conclusion with regard to the relation of GB to AVS and AVP.

Let us now think of approaching the problem from the point of view of the subject matter of the GB, which is either borrowed from or based upon the Paippalāda and Saunaka recensions. The subject matter of GB shows its 'composite character', since it purloins its material very frequently from all sources, and does not follow its "own" Saṁhitā like other Brāhmaṇa texts viz. ŚB and others, either in regard to the ritual description or from the point of view of the borrowings of the mantras and verses. There is practically very little material in GB, which proves its Ātharvānic nature. There are many places where we find verbatim borrowings by GB from the other texts, e.g. Tū 2.6.5.1 ff. = GB 2.1.11; Mai 3 1.4.6 = GB 2.1.6; Māth 3 34.17 = AB 2.2.10 etc. In GB 2.6 which deals with the sātras, we find almost complete borrowings from AB e.g. GB 2.6.1-6 is very similar to AB 6.10-23. We also find that sometimes GB borrows its hymns from AVP, whereas the ritual description is borrowed from some other source; e.g. GB 2.2.6 quotes the gharṇa-sūkta of AVP, whereas in its ritual description it follows AB 1.18.

All these facts lead us to present a genuine doubt whether we are justified in assuming that GB is the exclusive Brāhmaṇa text of the Paippalādins. Nor can we consider GB as being the exclusive property of the Saunaka school. From the

materialis shown above it can be stated that GB assumes a "composite character" and thus, seems to depart from the other Brāhmaṇa texts such as ṚB (which is an exclusive property of the Ḫyāvaidins) or ṚV (the exclusive text of the Ādīhvārīna-Vājasaneyins). Nevertheless, the author of GB must have been a follower of the AV-sūkta, hence it is claimed as the Brāhmaṇa text of the Atharvavedins.

§ 4. CHRONOLOGICAL POSITION OF THE GOPATHA BRĀHMAṄA AND VAITĀṄASŪTRA

The problem of the comparative chronology of the two texts is much discussed by scholars. In this connection it is held that GB is posterior to Vait. In the contrary, G. L. D. and others^A maintain that GB is prior to Vait. A. E. G. and others^B maintain that GB is prior to Vait.

F. R. E. L.^C has attempted to maintain that "the usual chronological relations in the redaction of Brāhmaṇa, Āraṇyakasūtra and Sūtrasūtra are turned about in the Atharvan: the Brāhmaṇa (Āraṇyakasūtra) was composed before the VaitāṄa (Āraṇyakasūtra), the VaitāṄa before the Gopatha Brāhmaṇa."

In order to establish his hypothesis he cites some parallels from both these texts, and makes an attempt to

1. "The position of the Gopatha Brāhmaṇa in the Vedic literature," *ASR*, 17, 11 (1893), p. 3; also *W. J.* and *GB*, § 64, p. 102.

Show the dependence of G² upon Vait. According to him² there are some passages in G², e.g.: 2.1.16; 2.9 and 12 which are nothing but the Brāhmaṇized forms of Vait. 11.1; 15.3 and 16.15-17. Further, he³ cites a few cases where he finds absolute identity between G² and Vait. Instances are as follows:

Vait. 1.15: G² 1.5^a 1; Vait. 3.10: G² 2.1.2; Vait. 3.12: G² 2.1.3; Vait. 3.20: G² 1.1.7; Vait. 5.10: G² 1.2.13; Vait. 6.13: G² 1.2.15; Vait. 11.1: G² 2.1.16; Vait. 12.1: G² 1.3.12; Vait. 16.15: G² 2.2.12 etc.

Despite all these similarities he thinks that there are no means of deciding whether G² is anterior or posterior to Vait. Dr. C. D. B.⁴'s most conspicuous argument to support his hypothesis is the mention of two classes of plants by the terms ātharvanībhīś cāndirasībhīś ca in G² 1.2.13, which gives him sufficient ground for assuming that G² has borrowed from Vait. 5.10, since the Brāhmaṇas frequently refer to materials explained in the Uṭras. The former class of plants is defined in Aus. 3.16 and the latter in Vait. 6.10. Dr. C. D. B.⁵ goes upto the extent of saying that " we may say, in accordance with the paradoxical inter-relation of these secondary Atharvan texts, that to some extent the Vait. figures, as it were, as the Tākhītā of the G². Furthermore, he⁶ points out

2. Ibid., p.6; § 66, p.103.

3. "Position of the Vaitāna in the literature of Atharvaveda"; JAH XI (1936), p.308.

4. See AV and G², p.176; JAH XII, p.10; cf. JAH XIII, pp.xviii-xix; JAH XI, p.307 f.

5. JAH XII, p.6; AV and G², § 66, p.103.

6. Ibid.

some cases where GB is inconsistent in the treatment of its subject matter e.g.: the long mantra, Vait. 3.20, is repeated in full in GB 2.1.7, whereas the formulas, Vait. 3.14; 4.16 are cited by pratīka, G¹ 2.13 and 4. Similarly, the gāma-
sūkta from AV¹ is given in full in Vait. 14.1, whereas in G¹ 2.1.6 only its pratīka appears. The GB 2.2.12 and 13 are noteworthy instances where the mantras of Vait. 16.17 and 13.11 are cited fragmentarily. He⁷ further thinks that as in the case of the uttara, the mūrva Grāhamāṇa at times treats Vait. as its śāmhitā, as far as the mantras are concerned. Thus G¹ 1.1.12 quotes the pāda: agnir yajñaiḥ trivṛṭaiḥ saptatantum, AV¹ 5.1.1.1c, whereas Vait. 10.17 quotes in full; and GB 1.2.13 (end) quotes by pratīka the five stanzas, Vait. 4.1. Besides the general correspondence of subject-matter and terminology e.g., G¹ 1.3.11; 12 shares with Vait. important words unknown elsewhere. Cf. also G¹ 1.3.19 with Vait. 11.17 ff.; G¹ 1.3.21 with Vait. 11.20-26; GB 1.3.22 with Vait. 12.1; G¹ 1.3.23 with Vait. 11.14; G¹ 1.5.3 with Vait. 34.21. The GB 1.3.17 describes the Ekagu Agniṣṭoma, which seems to be an afterthought to Vait. 4.20, or GB 1.2.13 (second half) is clearly built upon Vait. 8.10, and, more remotely, upon taus. 3 and 9.

Incidentally, it may be pointed out that with regard to the chronological relation between the Gṛhyasūtra and the Brāhmaṇas, BLOOMFIELD's findings get most conspicuous support from the testimony of the Indian tradition as well as from other western scholars. But his argument regarding the chronological position of GB and Vait. is not accepted by

7. J. R. A. D. ii, p.10; AV and GB, §66, pp.105-6.

other scholars who maintain the opposite view, that is to say, G. is prior to Vait. G. LAND³ was the first to oppose LUDWIGE'S hypothesis. According to him⁹ there are certain passages in Vait. such as 7.26; 11.7 b; 31.4, which can be understood only with the help of G. Moreover, there are some passages in Vait. e.g., 7.2.3; 4, which show imperfect construction of sentences and bear signs of the wrong interpretation of the Vedic mantras. Hence he thinks that such faulty expositions and grammatical inaccuracies are not the properties of Vait. itself, but on the other hand, are inheritances from G.¹⁰. There are again passages in Vait. e.g., 3.7; 13.16; 13.1; 20.21 b, which being word for word quotations from G., are obscure in Vait. He traces out certain passages in Vait. which are very identical with those of G., e.g.: 2.15; 5.3; 5.1; 5; 3; 11.1; 5a; 5b; 21-26; 12.3; 4; 13.10; 26; 17.7; 20.21 b; 24.20; 34.21; 35.1; 2. In these sūtras the optative verbal forms are used, which is against the sūtra-tradition; on the contrary, the indicative is common to this tradition. Such optative forms, G. LAND thinks, bear the testimony that these passages are borrowed from G. He suggests that Vait. 13.1 reads: ānudhra āgnidhṛīśām ānudhra gṛye sayu viharati śalākabis trilvesavanam, the part omitting the first two words occurs in G. 2.2.16, though it originally formed a part of T. 6.3.1.1. G. LAND opines that it is folly to argue with LUDWIGE that G. borrowed this passage from Vait. and not from its original source T.

3. Intr. to his Tr. of the Vait., pp. iv-v.

9. Ibid. p.iv.

10. Ibid., p.v.

KEITH¹¹ while supporting most of the views of G. AND, refutes most of the arguments of H. L. FIELD. According to the latter G. 1.2.13 is based on Vait. 5.10, but the former takes the opposite view, since the Brāhmaṇas frequently refer to materials explained only in the Sūtras. So the argument to which H. L. FIELD attaches much importance does not carry much weight. In the two passages of Vait. 17.11; 31.1, there are references to the Brāhmaṇa, which FIELD accepts as evidences in support of the priority of G. to Vait. In Vait. 16.5, the expression nurā pracaritah is found which is also found in G. 7.2.10 [the Bṛāhmaṇa on Pāṇini 3.4.16 cites this example]; KEITH¹² asserts, it is impossible not to recognise in this "a borrowing" from a Brāhmaṇa; the Sūtras do not independently exhibit in Sūtra passages such a construction. To this it may be added that this expression itself is originally borrowed from Ath. 34.17, therefore, it is to show mere ignorance of the fact to argue about the borrowing of this expression by one text from the other. KEITH again thinks that in Vait. 16.17, it is useless to "conjecture": yaś te grāmāḥ patito'sti for grāmāḥ patito'ty asi¹³ (GARHE'S edn of Vait.).

In most of the cases H. L. FIELD candidly remarks that the passage has been borrowed from Vait. by G., but in fact, that is not the proper assumption of AVP in pratīka, whereas Vait. 14.1 in full, goes rather against his →

11. Review on 'Das Vaitānasūtra des Atharvaveda', Tr. by H. L. FIELD, J. A. S. S. (1910), pp. 934-39.

12. Ibid.

13. VENKATAMANIKAN'S edition, however, reads: patito'ty asi.

argument. It can be stated that Vait. text explains the material of Gh. Therefore, more often than not it quotes verses in full, especially from the *śaikhita* texts other than Ag¹. Other examples of this type can be seen in Gh 1.1.12 which quotes the *pāṭa* of AVP 8.7.1, whereas Vait. 10.17 quotes in full. Moreover, Gh 1.2.13 (end) quotes by pratika, whereas Vait. 6.1 quotes all these five stanzas. In all these stanzas, in all probability, one may find rather the dependence of Vait. on Gh.

Purnachan Pratiṣṭhānā¹⁴ in his thought-provoking paper based on the evidence of Somāditya, the commentator on the Vait., has come to the conclusion that Gh is certainly prior to Vait. The Vait. 7. 5 refers to the ceremony of agnyavāhanī as stated in the *Trāṭamāṇa* (*bṛahmaṇektaṁ*). Somāditya cites in this connection all the six *mantras*, but does not specifically state which particular *Trāṭamāṇa* he has meant to have referred here. The Vait. 11.4 makes mention of the sacrificial ground:

devayajanaṇam ity uktam /

The description of the sacrificial ground occurs in Gh 1.2.11; 14 as well as in *Kaus.* (6).16-13¹⁵ which in every way agrees with the former. Somāditya has stated that Vait. here refers to the description of Gh (see his commentary on Vait. 11.4). The Vait. 11.14 according to Somāditya, corresponds with Gh 1.3.23 which he has taken to be the original Vedic

14. "Materials for Further Study of the *Vaitānasūtra*"; Ag 1 (1967), pp.13-17. Recently this text with the commentary Ag 1 by Somāditya, has been edited by J. L. Joshi, Leshiarpur, 1967.

15. See J. G. M., The Agnyavāhanī, pp.120-21.

precept. The Vait. 17.15-16 is a reproduction from Gī 2.2.12. The commentator finds the correspondence in words between the two texts and remarks: iti brāhmaṇaḥ (Vait.16.15-16) which is borrowed from Gī 2.2.12. In the expression brāhmaṇaktaṁ Vait. 17.11, he detects a reference to Gī 1.8.12. It is interesting to note that Somāditya explains anubrāhmaṇī¹⁶ as Kalpaśāra: 'authors of works on Vedic rituals'. In explanation to Vait. 31.1, Somāditya quotes the relevant passage from Gī 1.4.1. He cites Gī 1.6.7 bearing upon the course of sacrifice referred to in Vait. 43.42. The subject of viristāsandhīna- (remedies for lapses) as mentioned in Vait. is found in Gī 1.1.13 f.

It is thus obvious that according to Somāditya the Gī is the source book of Vait. Parīla's commentary, as excerpted by HLO & IMLD on Kaus. 1.2 explains the sūtra: sa manuśānīvāratvayā as sa vichir vādapravayah gopathatrāhmanapramāṇakah [that Vichi, i.e. Saṁhitāvichi is based on the Veda, deriving its authority from Gī]. The yajñaprīyaścitta also appears to have looked upon Gī as the guiding Brāhmaṇa.

It emerges from the foregoing discussion that Gī may be regarded as an anterior text to Vait. and to Kaus. as well.

16. A. ST, JCS (1910), p.934, is not certain about the meaning of this word. Gī.53 leaves the word untranslated, and DMSI renders it as those who recognise the "secondary Brāhmaṇa" as an authority (Apini 6.2.4.), without explaining what the secondary Brāhmaṇa is.

A. ST, JCS (1910), op.cit., p.15, f.n.29, thinks that "It would seem reasonable to render Anubrahmanī as those who follow the Brāhmaṇa".

3.5. THE RELATION OF THE GĀTHĀ BRAHMA
TO OTHER TEXTS

(a) The Rg-Veda

It is generally believed that, GB, being an Ātharvanic text, has adopted fairly a good number of verses directly from the Ṝgveda and Brāhmaṇa portions of RV. GB 2.3.6 while explaining the blessing on drinking soma, reproduces at 7.33.3 ff. with verbal changes. Wherein the verse: sām no bhava hrīśā ā pita Indo (RV 5.4).4 is directly adopted from RV. The sections GB 2.3.13-15 account for the sātras (following the Ājya and Praūga) of the three assistants, Maitrūvaruna, Brāhmaṇacchāṁsin¹, and Acchāvaka of the Potr.² These sections seem to be original with GB.³ The following verses seem to have been borrowed directly from the RV : GB 2.3.13: RV 7.66.19a; 2.3.13: RV 1.137.2; 2.3.13: RV 7.63.3; 2.3.14: RV 10.112.1a; 2.3.16: RV 3.12.1a; 2.3.16: RV 1.21.1a. BLOOMFIELD⁴ rightly remarks that the GB 2.4.15-17, stating the antras for the uktha, stotriya, anurūpa, etc. of the Hotrakas, are based on the RV sources. The following verses are borrowed directly from the RV: GB 2.4.15: RV 3.42.1a; 2.4.15: RV 6.16.19a; 2.4.15: RV 7.34.1a; 2.4.15: 7.32.1a; 2.4.16: RV 6.14.6a; 2.4.17: RV 6.59.3a; 2.4.17: RV 3.13.4a; 2.4.17: RV 3.13.4a;

1. See BLOOMFIELD, AV and GB, § 79, p.121, f.n.6. The strict Ātharvanic division of the seventeen priests does not assign the Brāhmaṇacchāṁsin to the Hotrakas of the Potr, but makes him an assistant of the Brahman: See GB 1.4.6; Vait. 11.3.

2. Cf. these sections with Vait. 10.14 and 21.1.

3. See BLOOMFIELD, AV and GB, § 79.

4. Ibid.

2.4.17: RV 2.13.1a; 2.4.17: RV 7.19.1a and 2.4.17: RV 6.69.1a; Thus G¹ has incorporated several passages from the RV texts.

(b) The Taittirīya - Saṁhitā

The G¹ in its borrowings has not spared the T². G¹ 2.1.11, dealing with the rule that only one of the two full or new-moon days should be chosen for the new and full-moon sacrifices, is copied verbatim from T² 2.5.5. G¹ 2.1.4, dealing with the prāśitva-feast, corresponds with T² 2.6.9; G¹ 2.2.2-4, dealing with the Tāññuṣṭra, is borrowed from T² 6.2.2; the Stomabṛhmaṇa 2.6.13 is again borrowed from T² 3.6. .1.² The verse, māṁśair dya savana viharati salilabhis
tṛṇa- savanam G¹ 2.16 (=Vait. 13.1 with the addition of agnidhra āniśārīvād at the beginning), according to CALVERT,³ is originally borrowed from T² 6.3.1.1. The account of the burning of the Vedi in G¹ 2.4.3 is based in all probability on T² 3.3.3., while the next section (2.4.9) on the

1. See BLOOMFIELD, op.cite., p.110 ff.

2. G¹ reads anvitir asi; BLOOMFIELD, Ved. C. no., p.13b, suggests that this reading is a blunder for anvitir asi. CALVERT'S edn of the Vait. follows G¹, whereas VEWALI AND KHAN's edn reads anvitir asi. Aryendra op.cite., p.177-8, suggests that the word can be derived from梵 'breathe, live' with the feminine primary suffix -tī-; cf. śāṅkha Gr. II.2, , 426 b. However, the formula anvitir asi seems to be preferable.

3. Introduction to the Vait. (Tr.), p.v, argues that it is folly to argue with BLOOMFIELD (AV and G¹, § 73, p.120) that G¹ has borrowed the passage from the Vait. and not from its original source TS.

Māṣṭaka is a continuation of the Brāhmaṇa portions found in T. 3.3.3.4-6. The G. is certainly the latest⁴ among the Brāhmaṇas, its dependence on the TS is very less than its dependence on AB, KB and SB.

(e) The Maitrāyanī- Saṁhitā

Besides T., G. has borrowed its materials from other Saṁhitās of the Black Yajus-school, viz. the Maitrāyanī and Kāthaka. GB 2.1.6, dealing with the anyāhārya cooked rice, is borrowed almost literally from Mai S 1.4.6. The three sections G 2.1.13-15, dealing with the kāmyeṣṭis (offerings for the fulfilment of special wishes), are, indeed, almost literally derived from Mai 2.1.10 (cf. T. 2.2.2.1; G 4.3). "The GB 2.1.13 undertakes a salto mortale into the agnicayana- ceremony, describing the use of the apratirathā- hymn (A. 19.13) at that ceremony."¹ The Brāhmaṇa is almost identical with Mai S 3.3.7 (cf. Vait.29.16; cf. also 9.2.3.1-5). The irregularity is more marked, since the next sections deal with the Cūturmāyas which in Vait.3 follow immediately after the Ārayasna. Sections 3.3.17-19² deal with the dakṣipā,³ the order in which it should be given to the priests, and the materials which it should consist of (cf. Vait.21.24-22.2): these appear almost to be copied from Mai 2.4.3.3. Thus G. has derived its material from Mai 2. too.

4. See BLOOMFIELD, JAHN XII.ii, p.1ff.; EITH, AB, pp.25,26,173.

1. BLOOMFIELD, op.cit., § 77, p.113.

2. See BLOOMFIELD, ibid., pp.173, 113 and 1' 1; JAHN RD.ii, p.6.

3. For the concept of dakṣipā see JAHN, "Reflections on the significance of the Dakṣipā", I-II (1969), pp.141-63. III.4/

(d) The Kāṭhaka-Saṃhitā

The G¹ text has exploited its material from the Kāṭh S also. G¹ 2.2.10 giving the legendary explanation of the thirty-three 'forms of sacrifice' (yajñatāṇis) is borrowed verbatim from Kāṭh S 34.17. G¹ 2.2.13 dealing with the tomabhaṅga-mantras is borrowed² almost verbatim from Kāṭh S 37.17. The substance of G¹ 2.1.15, illustrating the value of the tomabhaṅgas in overcoming the simultaneous sacrifice of a rival, is similar to Kāṭh S 34.13 to some extent, though its treatment is independent (cf. Vait.17.7). Thus the G¹ shows its acquaintance with the Kāṭh S too.

(e) The Aitareya-Bṛahmaṇa

The G¹ text has exploited its material¹ from the AB to the greatest extent. In most of the cases the G¹ is nothing but mere reproduction of the text of AB. The uttara-
bṛahmaṇa has borrowed most of its material from AB, whereas the śiṣya has exploited comparatively very little from this text.

1. It is, however, surprising that BLONDELL, op.cit., § 73, p.119, thinks that the source of the legendary explanation is unknown. The śāstra on Pāṇini 3.4.16 cites the expression pura pracaritoh from G¹.

2. BLONDELL, ibid. erroneously thinks that this passage is substantially the same as T 3.5.1.1, except that G¹ omits, taśāc yajistha brahma kārvayah, which is, of course, contrary to the doctrine of the Atharvanic tradition.

1. For borrowings: see BLONDELL, op. cit., pp.101-106 and p.110 ff.; AB XII.ii, pp.1-11.

The GB 1.3.2, illustrating the pre-eminence of the Atharvanic Brahman-priest, is nothing but a redaction of AB 6.32.3 ff., the only difference being that GB ascribes the brahmavā- to the Atharvan, whereas AB owes it to the travi vidvā. The sacrifice, without the Atharvan or the Brahman-priest, is incomplete, and it perishes. GB 1.3.3 deals with the expiatory rules when priests break their silence at certain sacrifices. This is again an Atharvanic borrowing over of AB 6.32.5-33.4, with the difference that GB places om before and janat² after the expiatory formulas: bhūmī, bhuvah and syah. The next section (GB 1.3.4) is modelled after AB 6.34.1 ff. It mentions the services of the priests for which the presents (dakṣinā) are given. The Brahman-priest receives special dakṣinā because of his holding an important position. GB 1.3.13 gives an account of the distribution of the parts of the savāniya- animal at the Agnistoma³ (cf. V.1t.22.21), which is evidently derived from the closely similar account given in AB 7.1.1
 L = AB 12.9.7.

As has already been pointed out above, the uttara-brāhmaṇa has exploited its material mainly from AB. Now we

1. Obviously om represents the Athurvans, janat the Magirates; see GB 1.1.2); C.2.4; also see AB 6.33.1 LD, "The meaning of the compound athāvai-nir-sab, the ancient name of the Fourth Veda"; GB 1.3.11 (1926), pp.130-32.

3. See AB 12.9, Das Altindische Thierenfer, pp.126-30 (cited by ITB, 1926, p.29, f.n.1); for minor differences with regard to the distribution of the animal, see my notes on Tr.; for general synopsis of the Animal sacrifice see Gautakosa, Vol. I, Pt.2, pp.770-73.

shall point out the cases of such borrowings.

The former part of Gr. 2.1.10 dealing with the mystic description of the pūrvā and uttarā purnamāsi and śivāśvā is borrowed from AB 7.11.2-3.⁴ GB 2.2.6 deals with the pravaryya-rite, beginning with the usual myth that the pravargya⁵ is the 'head of the sacrifice'. This section is copied almost verbatim from AB 1.13; 1.22 (latter part; also cf. AB 1.4.9). GB quotes the gharṇa-hymn (AVP 5.16) in pratīka, while Vait. 14.1 quotes in full. The performance of the mantras is in the main in accord with Vait. 13.26 ff. Sections 2.2.20-2⁶ describe the oblations offered by the Ropī with the prathita-cups at the three pressings. These sections are borrowed from AB 6.10; 6.11.6 ff.; and 6.12.6ff. (see Is' 8.6.14; 13.11; Āñ 7.17.3; it is merely alluded to to in KB 29.2). The sections 2.3.1-6, dealing with the yagatāra and anuyagatāra, present with slight modifications AB 3.6-3.8. The word yasat which is pronounced in a higher tone,⁶ is said to be a yajra and by pronouncing it one may kill

4. It is useless to argue with BLOD FIELD, on. cit., § 77, p.113, that Gr. has borrowed it from Kaus. 1.29; 30, on the contrary, it would be appropriate to say that both these texts have borrowed it from AB 7.11.2-3; cf. Mai 2 4.3.6.

5. For the pravaryya-rite see HANOG, AB (Tr.), p.41 ff., f.n. 1; TALMUD .../f., on. cit., p.127, 134 ff; LUTHERAN, The Pravaryya, Poona, 1952; for the ritual description see AS I 4.6, and 7; SAN II 5.9 and 10; DAUDH 50 9.1-16; Āñ 6.4; AP 1b; cf. this section with GB 3.3.

6. See Pāṇini 1.7.35: ucchishta karīk ya yagatārah, i.e. the Yasat is pronounced in a higher tone or it is pronounced in the same tone as that of the Yajya verse.

his rival. The *Vasat* call pleases a divinity which is being eulogised. G 2.3.4 reads: yāval devatīval havir g̃hitāḥ
sṛit tāñ manūñ dhyāyān vasat arṇāt. This passage is derived from AB 3.1.1 with slight modifications.⁷ The latter half of G 2.3.6 (cf. Vait. 19.13; 19) explains the blessing of drinking soma, reproducing with verbal changes AB 7.33.5 ff. The next two sections 7 and 3 deal with the r̃itugrāhas (see Vait. 20.2). Offerings are made to the seasons, and the remnant on which the *Vasat* call is made, is partaken of. Section 7 is very similar to AB 2.29⁸ (cf. also 13.9); and section 3 partly corresponds to AB 4.6.14.5 (cf. also 13.9). G 2.3.12 deals with the āhava and pratirāya formulas (cf. Vait. 20.16ff.). This section is copied almost verbatim from AB 3.12 (cf. K 14.3), excepting that the formula in this text and Vait. are quoted in the spellings which differ from that of all other texts.⁹ G 2.3.12 deals with the morning-pressing of the *akāha*. The beginning of this section resembles AB 3.14. It gives a legend of *Brajāpati* who drove away Death while performing an *Agnisṭoma*-sacrifice step by step from one of the

7. AB 3.1.1 reads: ... dhyāyād vasat karigjan; and the Mir.3.32 reads the same as the A: with ... dhyāyād ...; see P.D. Gālī, "rahāna-quotations in Nirukta"; Comparative Essays presented to Sir ...G. B. Bhattacharji, Poona, 1917, p.43; *ibid.*, *ibid.*, *Introduct.*, pp.25-6, f.n.4, who on the basis of this quotation thinks that G text is prior to the Mir.

8. See K 4.3.1; AB 4.6.3; Ān 4.7.3; GĀLĀ and VĀTĀYI, L' Agnistoma, pp.14-19 (cited by EITH, *AB XIV*, p.186, f.n.1); cf. T 6.6.3.2.

9. See KĀLĀYAT I, one cit., p. 110 ff. for difference of spellings; also see my notes on Tr.

sātras and stotras of the Agnīśatva to the other. The sections 10-21 deal with the mid-day-presing of the Bhāha. These sections are very similar to A 3.23 and present the legend of the union of Sā (the īc) with Āma (the āvan).¹⁰ Āma refused to īc 'to unite (with her) and procreate; consequently, thinking that Āma was great, the īc divided herself into two parts and then into three. The legend further states that the three īcs combined themselves to produce one Āvan (cf. B 18.3; Vait. 21.3). G 2.3.28, dealing with the stotriva, anurāga, dīvya, prazātha and nivida of the Niskevalya-sāstra (see Vait. 27.10-12),¹¹ is a reproduction of A 3.24. The sections 2.4.6-13 deal with the third presing of the Bhāha. G 2.4.5 illustrates the use of mātalyata-vrāha (Vait. 28.3) by the Agnīdhra, who while sitting in the lap of the īcītr (Vait. 28.5) near dhīṣṭāna partakes of his share. This Brāhmaṇa portion is borrowed from A 6.31.11.¹² G 2.4.10 deals with the relation of the three pressings to the day and their symbolic connection with the three main positions of the sun. The sāntras are recited in a lower tone, higher tone and highest tone in the morning, midday and evening pressings respectively, with reference to the position of the sun. This Brāhmaṇa is borrowed from A 3.44. G 2.4.19, dealing with the yogāśin-sacrifice, returns to the order of Vait. (T 6.1^{is}). This Brāhmaṇa is borrowed from A 4.1. 6-3. The sections 2.8.1-3 deal with the Atirātra rite. Section 1 is almost identical with A 4.5. It gives a

10. For the derivation of these two terms see Ch II p 3.C.1-6.

11. The word mātalyata 'veil' does not occur outside of this text and Vait. (T 6.12). See my notes on this word under Tr.

12. See HILLERBANDT, one cit. p.133.

legendary account of the expulsion of the Asuras from the night by Indra and the metres. Section 2 which is borrowed from A² 4.6.4-7, explains the advantages of the sātras at the three parīyavas (cf. Vait. 26.3). Section 3 borrowed from A² 4.6.3-14, and it explains as to how the Pavārīna-slotras, which properly belong to the day alone, are also provided for the night. The sections 8.6.11-16 deal with the Āhīna-sacrifices, designated as anuikātīna-¹³ (= ahīna-) in this text. These trāhsmagas are borrowed from the sixth book of A² with some slight alterations. The mantras are assimilated to some extent to those of Vait. Section 11 is composed of A² 6.17.1-2 and 6.6; section 12= A² 6.6; section 13= A² 6.7; section 14 is very similar to A² 6.3; section 15 is almost identical with A² 6.13.4 ff., introduced by a sentence from A² 6.17.2, and ending in a passage from A² 6.17.3 (cf. Vait. 31.19-20).

The sixth prāṇāthaka continues upto the end the treatment of the Āhīna-sacrifice. The sixteen sections of the sixth prāṇāthaka (except section 6, the first half of section 7 and some parts of section 12, are entirely or to greater extent dependent upon the fifth and especially the sixth book of A². Section 1 is composed of A² 6.13.1-3; 6.19.1-10 (cf. Vait. 31.25). Section 2 continues from middle of A² 6.19.10 through to 6.20, with some omissions on the part of G¹ (cf. Vait. 32.10). Sections 3-5 are almost identical with A² 6.21-23 (cf. Vait. 35.19, and 35.2;4). Section 6 seems to be original with G¹; it explains as to why the Rōtrū recites two ukthas i.e. sātras incorporating one sūkta each, whereas his assistants,

13. PROF. F. HELL, on cit., p.122, n.5, rightly points out that the word anuikātīna- is wanting in the lexicons.

the Notrakas, recite one uktha each incorporating two sūktas in the midday-praising. The first part of section 7 in GB seems to be original, since it specifies the gāstres of the Notrakas to their respective pairs of divinities.¹⁴ The latter part of section 7, dealing with the so-called śilpas, is identical with AB 6.27.1-6. Sections 8 and 9 are almost identical with AB 6.7.8-31.4 and 6.32.8-6.31.5 respectively. Section 10 is identical with AB 5.9-17 (cf. Vait.31.27); section 11 with AB 5.11 to 5.12.3, ending with 6.32.1-2. Section 12, too, displays a considerable amount of originality. Some passages of this section are identical with certain passages of AB; others show a certain amount of independence: AB 5.19.12 (cf. Vait. 32.1); AB 6.29.1 (cf. Vait.32.13); AB 6.29.2 (the Vṛṣākapi- hymn; cf. Vait. 32.14); and AB 6.32 (cf. Vait.32.19). Sections 13-16, give an account of some interesting legends connected with Ahīna; also give symbolic meanings to the mantras used for performing the necessary rites. Section 13 is compiled from AB 6.13.1-6 (cf. Vait.32.20; AB 30.6); AB 6.33.16-17 (cf. Vait. 32.27; AB 30.7); AB 6.33.19 (cf. Vait. 32.28); AB 6.33.15 (cf. Vait. 32.33); AB 6.33.20 (cf. Vait. 32.26). Section 14 is composed of AB 6.34-36.3 (cf. Vait. 32.23-30); section 15 is a working over of AB 6.36.4-7 with a certain degree of independence (cf. Vait. 32.31); and, finally, section 16 is based upon AB 6.30.3-17 (cf. Vait.32.33 and 35).

It emerges from our comparative study that GB has borrowed a large number of passages from AB.

14. Cf., however, AB 6.13 and 14 (especially AB 6.13.7 with GB 2.6.6, p.281, l.1ff.).

(f) The Kausitaki-Brahmana

The GB has exploited a good deal of its material from the KB too. The following instances of borrowings¹ will show obviously that the dependence of GB upon the Rigveda-Brahmanas is to the greatest extent. The borrowings from KB are found only in the uttara-brahmana.

The GB 2.1.1, dealing with the new and full-moon sacrifices, describes the three points: (i) the purification of the Brahman's seat; (ii) the carrying forth of the pranita-water; and (iii) the placing of the parichis-sticks around the fire. The first two themes are borrowed almost verbatim from GB 2.1.3. The formula: idam sham arya^gvasoh etc., appears in its Atharvanic form: idam sham arya^gvasoh etc. (Kaus. 3.7; 137.39), and for: brhaspatir ka yai devādām brahma, in GB, the GB reads: brhaspatir ya āngiraso The statement which concerns the parichis (Vait. 2.3; 13) does not appear in GB, but seems to be original with GB. The latter half of GB 2.1.3, dealing with the functions of the Brahman-priest, is very similar to KB 6.14 (beginning). Sections 2-4 deal with the prásitra-legend. The legend runs like this: Rudra is deprived of his share in the prásitra. It (the prásitra) is then successively given to Bhaga, Savitr, Pusan, Idhma Āngirasa, Varhi (Varhi) Āngirasa,-- they because of taking this prásitra lose certain limbs of their body; finally it is given to Brhaspati Āngirasa (a typical Brahman-priest) who recites mantras over it which render it harmless. The sections

1. For borrowings: see Looffield, and XIX.ii, pp.4-6; et and GB, § 65, pp.102-3; 110 ff.

2.1.19-26 in GB, dealing with the seasonal offerings are borrowed from KB 5, and need no further remark. The very striking instance is GB 2.3.11, which is copied with slight alterations from KV 11.4 and 5. This section illustrates the Agnishtoma (cf. Vait.21.3-4). The compiler does not even take trouble to expunge the expression: iti ha smā'ha kausītānīh (KB 11.5=GB 2.3.11), which of itself would betray its origin.² In fact, throughout the text, the seers are borrowed by GB along with the passages in which they appear. GB 2.4.6.11 illustrates the offerings of shavings of wood (cf. Vait.23.12); the pouring down of roasted barley grains on the ashes in the Āhavanlyā-fire (cf. Vait.23.13); the pouring down of the Soma-cups filled with water to the roar of the cātyāla-bit (cf. Vait. 23.14). This Brāhmaṇa passage is borrowed from KB 13.7 and 3. GB 2.5.4, borrowed from KV 17.7; identifies the fixtures of the sacrifice with the limbs of the cosmic man (puruṣa), and the officiating priests with the breaths and other functions of the body. The first part of GB 2.5.6 is borrowed from KB 17.7, and the second part from KV 17.9. The compiler has not taken pains to assimilate his excerpts. This section deals with the expulsion of the Asuras from the three parts of the night for which the sātras in the Gāyatrī, Jagati and Triṣṭubh metres are employed.

Thus, it is obvious that GB has borrowed a good deal of its material from KB.

2. See BL 191 AD, SĀK. KIK. ii, p.4; AV and G., § 65, p.102; § 79, p.121.

3. Cf. SānSS 8.9.1; 8.9.2-9.

(g) The Satapatha-Brahmana

The SB has purloined its material sufficiently from ŠB. The Sūrya-Brahmana is a large borrower¹ from ŠB (especially from books 11 and 12). Blomfild² seems to be perfectly right in remarking that "From the beginning of the fourth prashna through to 1.6.22 i.e. all of the fifth prashna excepting the last three sections, the text seems to be nothing but a secondary mouth-ing-over of a considerable part of the twelfth book of ŠB." It is worth-noting that the GB purloins the materials of ŠB quite superficially; occasionally it infuses into them the Ātharvānic traits.

Sections 1.3.6-10 in SB give the mystic explanation of the New and Full-moon sacrifices. These sections are borrowed from ŠB 11.4.1. Uddālaka Āruni,³ the son of Gotama, from the Kurupāñcālas, is chosen as priest by his people and is asked to go to the Northerners, where he engages himself in a Brahmodya-contest with Kavīdayana Saunaka. The separate functions of the New and Full-moon sacrifices are correlated with facts and events in the development of the human body (cf. Vait. 1 and 3). Sections 11-16 deal with the mystic explanations of acts at the Agnihotra. In this legend Piśacīnayoṣya interrogates:

1. For borrowings, see Blomfild, JAS XII.ii, pp.1-11; AV and SB, ss 65-66, pp.102-107; and 110 ff.

2. Ibid. pp.7; 104.

3. He is again referred ^{to} at 1.6.24 as the teacher of Pṛedī Kausameya Kausurubindu. He is also referred to in Ch Up 3.11.4 etc., and Br Up 3.7.1 etc., see G. Littell, Ved. t. II, p.135.

Uvālaka Āruṇi as to the mystic meaning of the functions of the Agnihotra. The two sections 11-12 correspond to ⁴ AB 11.6.3.1-7; but the theme is closely related to Vait. 7, in which the special Ātharvanic words such as gavīḍa⁵, samud-
yānta and pitrupavita etc. have been used. The next two sections (13-14) deal with the expiations for certain inci-
dences e.g. the ⁱextinguishing of the ⁱⁱsacrificial fires.⁶ These passages are closely similar to ³ AB 11.6.3.3 ff.; the expiatory formulas differ in the two texts. Section 15 de-
scribes the legend of the family of Priyamecha Bharadvāja; it has some bearing upon ³ AB 2.3.1.8 ff. They offered the Agnihotra either once ^{or} twice or thrice a day. It is said that those who offered it twice a day, prospered immensely. The fourth Prapāṭhaka and the first twenty-two sections of the fifth give a mystic-theosophic exposition of the yearly Sātra. The first six sections of the fourth Prapāṭhaka are identical with ³ AB 12.1.1, and these sections describe the Nikṣā of the sixteen priests.⁷ Sections 7 and 8 give mythical derivation of the various Iṣṭis and describe the genesis of the other acts of Agnistoma from the divinities which are supposed to correspond to them. The Agnistoma figures here as one of the main features of the Viśuvat-day of the yearly Sātra,⁸

4. Cf. AB 5.26.6; TB 2.1.7.1; JB 1.21.

5. For these Ātharvanic words see Vait. 7.2; 3; 15 and Faus. 37.76.

6. See Baud. & Dab., vol. XII, p. lxxi, for sācchāna of the sacrifice see e.g. G. 1.1.13 and 22.

7. The seventeenth priest the Māsya, is, however, not mentioned here (cf. Vait. 11.3; 31.1).

8. See Vait. 31.10; Kāt. 88 13.2.7.

as well as many other days. These sections correspond to ŠB 12.1.21; 12.1.3.1-7 respectively (cf. Vait. 11-17). Sections 9 and 10 similarly derive the separate parts and ceremonies of the normal Sattrā, the Gavāyana, from gods^{and} divine personifications. These sections correspond to ŠB 12.1.2.2-3 and 12.1.3.3-22 respectively (cf. Vait. 31.7 ff.). Sections 11 and 12 correlate the Sattrā and certain of its parts with the year; these are similar to ŠB 12.2.3.1. Sections 13-17 discuss the parts of the Sattrā with reference to the Mahāvrata-days;⁹ these are similar to ŠB 12.1.3.23 and 12.2.3.2-4 respectively. Sections 18 and 19, essentially the same as ŠB 12.2.3.6; 7, compare the Sattrā-year with the wings of a great eagle, the Viṣuvat-day in the middle being its body and the six months on either side, its wings. The 20th section is similar to ŠB 12.2.2.1. It discusses the Jyotiṣṭoma as part of the Abhiplava. Sections 21 and 22 which are similar to ŠB 12.2.3.10-11, describe the ascending and descending order of the festival-divisions of the Sattrā-year, with the Viṣuvat-day in the middle. The 23rd section gives a legendary account of the combat between the Ādityas and Aṅgirases in which the latter won by means of the sūmans, stolas, and prsthag. This is similar to ŠB 12.2.2.9-12; 2.3.17. The last 24th section of this Prapāthaka is concluded with a Brahmodya-discourse between Predi (ŠB Proti) Kausāmbeya Kausuravindu and his teacher Uḍalaka Ārūpi regarding the number of days of which a year symbolically comprises. This is identical with ŠB 12.2.2.13-23. The number is said to consist of ten days, nine, eight, etc., and

9. Cf. HILLEBRANDT, op. cit., p.157.

when the number comes to four, then the text reads: cātyāra vāi
yadā vedaikyā jāīas tāvata. It can hardly be doubted that GJ presents the secondary version of the two.

It has already been pointed out that GJ 1.6.1-62 is nothing but a second mouthing-over of SB (books 11 and 12). The first section is identical with SB 12.2.2.12. It deals with the Abhiprava which is normally of six days, but in mystic treatment it continues from one to five days. Section 2 which is similar to SB 12.2.1.1-6;9, deals with a phase of the Sattva called gādhaupratigṛhī. Sections 3 to 5 describe the correlation of the Sattva and its parts with the cosmic man (mūrya) and his limbs. These sections correspond to SB 12.1.4.1ff.; 12.2.41ff.; and 12.3.2.1ff., respectively.

The GJ exhibits a good deal of independence; especially the two slogas in section 6 differ from those in SB 12.3.2.6;7; they do not seem to occur in other texts. Section 6 which corresponds to SB 12.3.6.12-13, describes as to how the year is balanced on either side of the Visuvat day by identical grouping of events in the Sattva (this description differs from that of Vait. 31.6; GJ 1.6.23). Section 9 which is similar to SB 12.3.3-11, prescribes that the performers of the Sattva should also perform other rites such as the Agnihotra, the New and Full-moon sacrifice, etc. Section 10 corresponds to SB 12.3.3.1-2;6. In it there is a legend about the substitution of the Visvajit for a sacrifice of one thousand years.¹⁰ GJ characteristically substitutes the five Vedas: Ṛc, Yagus, Jāman, Śānta=Ātharvan, and Chora=Āṅgiras, for the three Vedas mentioned in SB 12.3.3.2.¹¹

10. Ibid., p.163.

11. See BURGESS, AV and GJ, §7, p.3.

Sections 11-20 give a detailed description of the three daily pressings. Section 11 has some similarity with SB 12.3.4.1-2. Prajāpati asks Puruṣa Nārāyaṇa to perform a sacrifice and to make offerings for the three pressings. It is prescribed in it that in the case of the non-availability of the four priests belonging to the four Vedas, only the Brahman-priest, the all-knower, should be appointed. Sections 12-14 (cf. SB 12.3.4.3-6) mention the metre and presiding divinityⁱ of each pressing. The morning-pressing is accompanied by the Gāyatrī metre and the divinities Agni and the Vasus; the mid-day-pressing by the Triṣṭubh metre and the divinities Indra and Vāyu; and the third pressing by the Jagatī metre and the divinities Āditya and Sūrya. Section 15 is somewhat similar to SB 12.3.4.6. In this section a number of tetrads are identified with bharga-, maha-, yasi- and sarvam, and one of the tetrad is the four Vedas. Sections 14 and 15 are partly identical with SB 12.3.4, since they give similar identification of the formulas: mavi bhargah, mavi mahah etc. The formula mavi sarvam provides amply for an Ātharvanic cosmos, and mavi sarvam is equated with sarvavidvā (i.e. with Brahmaveda). Sections 16-19 are similar to some extent to SB 12.3.4.6. Section 21 gives the legend of Dachyāñ Āngirasa in which the five formulas having 17 syllables, viz., om śrāvaya, astu arauṣat, yajā, ye valāmaha and yauṣat are identified with the year, or Prajāpati, or the sacrifice.¹² Section 22 is similar to SB 12.3.5.11, brings to an end the subject of the Sattra of the year, with the description of the Gāvitrāpasū.

12. This legend is not found in SB, but it has some points in common with SB 12.3.3.3; Mai S 1.4.11; cf. GB 1.3.17; 5.10.

(cf. Vait.22.20) in which the offering of an animal is made to Savitṛ who is identified with Prajāpati.

The Uttara-brāhmaṇa has borrowed very little from ¹². Sections 2.6.6-7 in G_B deal with the Sautrāṇī sacrifice. Section 6 gives one of the legends of Indra's slaying Viśvarūpa, the son of Tvaṣṭṛ, and his becoming thereby the most preeminent among the gods. This section is similar to ¹³ SB 12.3.3.1-2. Section 7 deals with the Rāman-chants at the Sautrāṇī; it is copied from SB 12.3.3.23-28. ¹³

(h) The Śāṅkheda Brāhmaṇas

The text besides exploiting its material sufficiently from A_B, M_B and S_B texts, has also not spared P_B, S_B and J_B texts from depredation.

In G_B 1.1.31 (the Gāyatrī Upaniṣad) the legend of a scholastic duel between Maṇḍalgaṇa and a strange sage Glāva Maitreya appears, which is apparently an adherent of SV, judging by the fact that the name Glāva is mentioned in P_B 76.16.3; M_B 1.4.6; Ch Up 1.12, and as far as is known, found nowhere else.¹ Thus it appears more probable that the theme of this legend might be based upon one of the SV texts. G_B 2.6.3 returns to the order of Vait. (27.1-17), illustrating the Vijapeya ceremony by a Brāhmaṇa obviously copied from P_B 18.7.

The G_B 1.1.26, dealing with the derivational account of Gāyatrī, has its correspondence with G_B 4.7.2(latter part). G_B 1.3.16 gives a fanciful account of the nature and origin of

13. See Vait. 30.16 and 13; cf. Gobek's note on Vait.30.16.

1. BLOOMFIELD, AV and G_B, § 69, p.110.

Svāhā; it is said to belong to the family of the Lāmagūvans, a name familiar in the Rāman texts. This section is borrowed obviously from G 4.7.1 and 2 (beginning).

In G 1.5.23-5, a yajñashāṣṭi- (order of the sacrifices) is given in which there are certain verses very similar to those in Jy, e.g. Jy 2.73: anitam aśvin dravatāni ṣasṭir, nīmita dve
nava cākṣarāṇi, sānta sahaśrāpi ^{dīptato} śā, etiyan ātām para ṣṭi
prajāpateḥ corresponds with G 1.5.23, (p.136, last verse); Jy 2.71: atītāy etā navatāc bhavanty, ahorātrāṇāj parivatsarāṇya,
sāltir aśvin savanāṇi trīṇi ca, sahaśrāś ca navanānāś ca
śārya, exhibits certain relationship with G 1.5.23 (p.136, l.3).

Thus, we have observed that G is dependent to some extent upon SV Brāhmaṇas.

(1) The Kauśikasūtra

Between Vait. and Kaus., there is close relationship, and between G and Vait., the affinity is continued. But between G and Kaus., the relationship is not so close as between the other texts mentioned above. Nevertheless a comparative study of G and Kaus. reveals that the latter text is indebted to the former in certain aspects which are briefly discussed below.

The elaborate treatment of the Ācamana rite in G 1.1.39 appears in a condensed form in Kaus. 3.4; 90.20 (cf. Vait. 1.19). The Ātharvaṇic character of the section appears obviously in the identification of the three Ācamanas with the puroasted homa-, śivathārau, and samsṛithahoma- (see Kaus. 3.19;

Vait. 1.4 etc.). The expression pitrupavita- used in GB 1.3.15 is found only in the Ātharvapic texts (see e.g. Kaus. 37.26; 30 and Vait. 7.15). In GB 2.1.1-- a passage borrowed from G -- the formula: idam sham arvāvasoh is changed to idam sham arvāgvasoh, which is also read in Kaus. (2.7; 137.39). In GB 2.1.2, we find the formula used by the Brahman before accepting the prāitīra-portion: gīrvaya tvā cakṣvā pratīsa, this Ātharvapic formula also occurs in Kaus. 91.2 and ^{Vait. 1} 3.3. GB 2.1.3 reads the formula : yo'gnir arṇānā nāma brāhmaṇgeū dravītāḥ etc. This formula is found in the same form in Vait. 3.2. In Kaus. 65.15, the first line corresponds to both these texts, whereas Kaus. alters the reading of the rest of the formula. GONDA¹ says that it cannot be decided which formulation is the more original one. Pārīla's commentary on Kaus. 1.2 states that the Gāthitāividhi considers G as its authority. Since Kaus.² has changed the reading, it is a later text which is influenced by G.

(j) The Nirukta

The G shows only a few parallels of interest with the Nirukta. GB 1.3.5 reads: tr̥pi ca ha vai śatāni sastī

1. See J. GONDA, The Gayvainas, Kaus. 65.16, pp. 267-68.

2. Ibid., Kaus. 65.15, p.267.

3. See P. BHĀRTUCĀRYA, "Materials for Further Study of the Vaitānasūtra", OH V.1, p.25.

ca saivatsarasvā'harūtrēpi, whereas Mr. 4.27 reads :
sastis ca ha vai trīpi ^{ca satāni} saivatsarasvā'harūtrā iti ca
brāhmaṇam (samāsena). GUNI¹ thinks that this quotation is
 apparently taken from GB, although with insignificant changes.
 In AB 2.17 we find: trīpi ca vai satāni sastis ca saivatsarasvā'hāni. A play upon this number is repeated in AB 6.12 in
 connection with the Stotriya verses. The SB 1.3.59 reads:
trīpi ca vai satāni sastis ca saivatsarasvā'hāni; SB 12.3.2.3
 reads xatravah for ahāni. GB 2.2.8, dealing with the dis-
 quisitions on the defects of the sacrifice, uses the word
makha- in the statement: makha ity etad vajnapānadravan,
 an expression which is in accord with the language of the
Naighantukas. LOUD LIP² thinks that this is almost certainly
 later than Yāska. However, it may be argued that it is more
 possible that the GB might have borrowed this expression from
 the earlier Naighantukas and not from Yāska.³ GB 2.1.12 reads:

1. "Brāhmaṇa- Quotations in Nirukta"; Bhandarkar Coll.
 Vol. (1917), p.46.

2. AV and GB, § 73, p.119.

3. For the word makha- see Yāska's Nighantu 3.17; Kaut-
 savaya 45, c. 11 (October 1893), p.xlviii ff. Also
 see J. G. R. A., Aspects of early Vishnuism, Utrecht, 1954,
 p. 167 f. Cf. L. MAYRHOFER, Kurzefl. Itym. Br. des
 Altindischen, 8. v. 1. 1951, p. 10, Wörterbuch zum Rigveda,
 renders it as "Kipfer". According to K. N. D., Studies
 yédiquna et háringerne, IV.67; VII.69, makha is a
 wealth, gift. R. LOUD LIP, IEA XI (1957), p.26, f.n.21,
 thinks that "if those notions of festival, contest and
 wealth or gift could be combined, Makha would turn to be
 a complete personification of the potlatch-like festival".

again vai saryā devatāḥ. It is found in Brāhmaṇas like AB 1.1; G 1.6.2.; P 2.2.17 and others in the same form. Mir. 7.17 does not read vai after savit. G 1.2.6 as well as P.4.2 reads: etad vai yajnasya sañdhaṇi yat arṇa kriya āṇaz ॥
yajur vī abhivadati. Mir. 1.16 has the same quotation without any change. AB has this quotation almost in half a dozen places, but without the word yajuh yat kriyāṇam ॥ abhivadati (1.4; 1.13; 1.16; 1.17 etc.). G 1.3.4 reads: yasyai devathāvai
havir gṛhitāśvāt tām gāṇā dhyāyed vayat kṛṣṇāt; Mir. 8.27 reads: ... gāṇā dhyāyed vayat kṛṣṇāt.⁴

It would perhaps be more helpful for us in showing relationship between these two texts if we take into consideration the etymological derivation of the same expression (s) in both these texts. G 1.2.2 gives the etymology for the word putra- ('son'): pun nāma nārājan anekāśatāram tāvāt trātīti
putrah ...; Mir. 2.11 give three etymologies for this word: (i) muru trāyate, (ii) niparṇāt vā, and (iii) pun nāra ah tatas
trāvata iti vā. G 1.1.7 gives this etymology for the expression sāmudra- ('ocean'): tād yat sāmadravanta tāśmīt sāmudra ucvate; on the contrary, Mir. 2.10 gives five etymologies for this expression: (i) sāmuddravaty āśmād āśah, (ii) sāmūddravany
āśmāt āśah, (iii) sāmocante śrin bhūtāni, (iv) sāmūko

4. AB 3.4.1 reads this passage in the same manner as Mir. reads, but without gāṇāra. Wilk, in (fr.), pp.25-6, f.n.4, argues that the word gāṇāra does not occur in AB, therefore, he thinks that it is hardly open to doubt that the form found in G must have been before Yāska's mind. For G's priority to Yāska, also see KÜHNLENT, A., p.vi.

lhayati, and (v) gāmūttiti vñ. GB 1.1.39 gives this etymology for the expression puruṣa- ('man'): puriśayān sāntaś prāṇaḥ puruṣa ity āeukṣate ..., on the contrary, Mir. 2.3 gives four etymologies for this expression: (i) juñi ḡādah, (ii) pri śayāh, (iii) pīravatēr vñ, and (iv) pīravantātīr... antara pīravān athinreti.

This etymological comparison perhaps indicates that GB shows a stage when the science of etymology was not developed as such, whereas the Mir. definitely shows an advanced stage of the science of etymology. Thus, on the basis of etymological comparison of the two texts, it would perhaps not be wrong to conjecture that GB must have existed before ^{the} Mirukta of Yāska.

(k) Pāṇini

In GB 1.2.7 and 21 the word gāvāna- 'a bard' occurs, which is formed from Vñ 'to sing' with the primary suffix ana- (vide Pāṇini 3.1.147: nyuñ ca). The text reads : na upariś vi āvāna na gāvāno na nartano na sarano na niṣṭhivet (1.2.7); and : ya gāva brāhmaṇo gāvāna vā nartano vā bhavati, tam ākāśardha ity āeukṣate (1.2.21).¹ This word is not found in the other Vedic texts.

The GB 2.2.10 dealing with the legendary explanation of the thirty-three 'forms of the sacrifice' (yajñatāmīs) recites the formula: mā māra prācāritē hotavram. The

1. On the formation of this word, cf. M.D. HALA-UHĀKĀRĀYĀD, I, C.I 25, Poona, 1966, p.49; see Altind. Gr. II.2,pp.152; 155.

expression pracaritah is formed with the infinitive suffix tosun² (see Pāṇini 3.4.16).

From this little data it is difficult to come to any definite conclusion so far as the chronological position of Pāṇini and GB is concerned.

(1) Patañjali

The GB 1.1.8 illustrates the myth that from the seer Āṅgiras the Brahman elaborates 20 Āṅgiras-seers, the text reads: yisino āṅgirash It is interesting to point out that this expression is cited in a Kārikā by Patañjali as an example of dīnī (in) suffix on Pāṇini 5.2.37.¹

The GB 1.1.26 gives grammatical analysis of the word ca. Herein it (ca) is said to be an avyaya (indeclinable) in the famous Kārikā:

sadr̥īśām triṣṭu liṅgesu carvāsu ca vibhaktish/
yudaneṣu ca śaṅvesu yan na vyaeti tad avyayam//²

The expression yisino āṅgirash is not found outside of C. in the Vedic texts; therefore, it may naturally lead one to think that in all probability, Patañjali, the Vibhaktīyakāra, might have borrowed it from this text.

2. The Kārikā on Pāṇini 3.4.16 cites this example from GB. It may, however, be pointed out that GB itself has borrowed this passage wholesale from Rāth 34.17; therefore, it would be meaningless to cite this formula from GB and not from its original source with S, as the Kārikā does.

1. See Alt Ind. Gr. II.2, pp. 331; 349.

2. This famous Kārikā is also quoted by Patañjali on Pāṇini 1.1.33 [See ELLHORN's edn, Vol. I, p.96, ll.16-17].

(n) Chronological puzzle

An attempt is made herein to show chronological position of GB text. However, it is not my endeavour to indulge myself into the most controversial question of the chronology ^{of} Yāska and Pāṇini.

Scholars like A. MITT¹ and GUPTA² maintain that GB is anterior to the Nir. Usually Yāska's date is assigned to 600 B.C. or 650 B.C.³ MITT⁴ on the basis of one of the quotations borrowed perhaps from GB by Yāska comes to the conclusion that Nir. is posterior to G. A. MITT⁵ further suggests "If, therefore, the Gopatha Brāhmaṇa was known to him, even that late work must be dated about 600 B.C.,"

Interestingly enough, GB uses many phonetical terms, e.g. sthānampradānakarana (1.1.24), etc., which are not met with in the earlier Saṃhitā and Brāhmaṇa texts. It is just possible that GB might have borrowed such technical

1. AA, pp.25-26 f.n.4.

2. "Brāhmaṇa- Quotations in Virukta"; Bhāndarkar Comm. Vol., pp.43-63.

3. See e.g. MITT, AA, p.75; AB, IP, Nighantu and Virukta, Introdn., p.64, etc.

4. AA, pp.25-6, f.n.4. His argument is based on Nir. 3.29: yasyai devata�ai bavir arpitam svat tām manasa dhyaved Yāskaṭharīśvaran. This quotation is also found with the word manasā in GB 2.3.4. Perhaps both these texts have originally borrowed this quotation from AB 3.3, which text does not read manasā. MITT thinks that Yāska had GB before his mind. Even on the basis of a comparison of etymologies of a few words it can be ascertained that GB text is anterior to Yāska (see this section under Nir.).

5. Ibid., p.26.

technical terms from the phonetical treatises like Sikṣā texts. GB 1.1.24-27 contains a grammico-philosophic disquisition on the "Om". These sections use many grammico-phonetical terms. Section 24, dealing with the pronunciation and place of articulation of the syllable "Om" refers to the phoneticians (sikṣukar).⁶ According to VASTA⁷ "The chronology of the earlier but extinct phonetic literature should therefore range between 800-500 B.C., while that of the Prātisākhyas proper between 500-150 B.C." If GB text is anterior to Nir., and if it shows its familiarity with some of the Sikṣā texts, in that case the upper limit of this text should be 750-650 B.C.

Patañjali in his Vārttika on Pāṇini 5.2.37, quotes the expression: yidśino svārasah, as an example of dīni (=in) suffix, which is found only in GB 1.1.3 and nowhere else. In GB 1.1.26 the famous Kārikā on indeclinable (gṛvya-) is quoted; this Kārikā is also quoted by Patañjali on Pāṇini 1.1.33.

Patañjali knew perhaps an older version of GB which is the nucleus of the present text of GB. The nucleus might have existed from 750-200 B.C. Subsequently new materials were added to it so that we find the older and later portions in GB. This is one of the reasons which offers the greatest puzzle to critics in settling the relative date of GB. If we take Pāṇini's evidence, that the word gṛvya-, formed according to his rule 3.1.147-- a word which is attested only in GB (1.2.7; 21) and in no other Vedic text-- we may conjecture that GB may be placed somewhere near to Pāṇini's Aṣṭādhyāyī. Thus one may suggest that

6. sikṣukar kim uccārayanti, i.e. "how do the phoneticians pronounce (it)?"

7. Critical Studies in the Phonetic Observations of Indian Mātārīśvara, Introdn., p.21.

the nucleus of G₁ might belong approximately to 750 B.C. But this conclusion is only tentative, since the scanty evidence, internal and external, does not permit us to arrive at any definite solution regarding the chronological puzzle.

§ 6. SIGNIFICANCE OF THE BRAHMAN (-PRIEST) AND BRAHMVEDA IN THE GOPATHA BRAHMANA

In this section the main discussion centres round the importance of the Brahman (-priest) and the Brahmveda (i.e. the Atharvaveda which is associated with the former), according to G₁, without attempting to deal with the semantic concepts of the two terms. It seems that G₁ gives the highest status to Brahman among the priests and to the Brahmveda among the Vedas.

The AV is usually designated Brahmveda, ¹Atharvāngirasa, ²Bṛgvaṅgirasa and Āṅgirasa. This Veda in ancient times is designated in general by the compound expression atharvāngir-
asah. The term atharvan refers to the auspicious practices, the bṛgvalāni (AV 11.6.14). The Atharvan ritual and the Brahmanical writings recognise these parts as sānta- 'holy', and gaṇstha- 'confering prosperity'. The term āngiras-, refers to the onosite aspect, viz., the hostile practices, the yātu- (AV 10.8.22) or abhicāra-

1. For this conspicuous name, see e.g. LAKSHMIVANU PATTACHARIA, "On the significance of the name 'BRAHMVEDA' as applied to the Atharvaveda" J. VII (1957), pp.208-19; also cf. G.V. DAVIS TULLI, "Names of the Atharvaveda", Indian Antiquary LI.3 (July 1957), pp.26-36.

2. See e.g. SHOBHADRA, "The meaning of the compound atharvāngirasa, the ancient name of the fourth Veda", JAS, VII (1958), pp.150-2; AV and G₁, § 7, p.1.

which is ghora- 'terrible'

This double character of the AV is explicitly mentioned in GB 1.2.21 and 1.3.10: r̄ci valusī sāni sāntē tha ghore [i.e. (these vāhṛtis the Brāhmaṇa beheld) in the I.veda, Yajurveda, Āmavasya, holy one and terrible one (i.e. in these two aspects of the Atharvaveda)]. These two aspects (Atharvan and Angiras) assume reality in G in such a manner that each is furnished with an independent vāhṛti.

The vāhṛtis of the Trayī are bhr̄ī, bhuvaḥ, svah, and the vāhṛtis of the Atharvan (=sānta) and Angiras (=ghora) are om and janat respectively (G 1.2.24 and 1.3.3). In G 1.3.3 the vāhṛtis of the Trayī are deposited in between om and janat for protection (see GB 1.1.12; cf. 1.1.5; 3 and 1.3.4). In the ritual practices, G 1.2.13 (=Vait.6.10) the two classes of plants are differentiated, one as ātharvanyab (=sānta-), the other as āngirasyah (=ghora-). The name of the last of the list, vidhahantī- 'burning forth', proves that they were employed in magical or sorcery practices (ābhicārika-³). The adjective āngirasa- is generally treated in the Atharvanic ritualistic texts as a synonym of ābhicārika- (see Janā. 14.30; 47.2; 12; Ath. Parīś. 3.1, et passim). In view of this description the fifth kalpa of the AV, usually known as āngirasakalpa, bears also the names, ābhicāra-kalpa and yidhāna-kalpa.

The Atharvanic texts texte draw a distinction between ātharvan and angiras. The significant testimony that this double character of the AV was clearly established in Brahmanical times, may be deduced from the names of two apocryphal teachers-- Bhisaj Ātharvana (Āth. S 16.3), and

S. Cf. AV 3.2.6; 7.1.3.2; 9.1.4; 6.31; 14.2.43.

Ghṛta Āṅgirasa (OB 30.6 etc.). The seer Śaivyā Ḫatharvanya (OB 1.2.13) represents the holy aspect (Phisaj Ḫatharvanya). Other references are: bhesaiaś vā Ḫatharvanāni (PB 12.9.1), bhesaiaś vai devānāś Ḫatharvano bhasaivāraiv. (PB 16.10.10), and ātharvaphih śāntāḥ (Aus. 126.2).

The Br̥hmaṇas and Āṅgirases were perhaps the foremost among the composers of the AV.⁴ The work of the Br̥hmaṇas and Āṅgirases was so important in this respect that the AV is also called 'Br̥hmaṇgirasa'. The Āṅgirases were already famous for sorcery, since they had acquired magical potency through well-chosen mentors. We read⁵ in RV 10.103.10 that Jarāmā threatened the Rigis by mentioning the name of the terrible Āṅgirases. The expression vīśām āṅgirām occurring in RV 1.121.3, according to N. BHĀSKARĀYĀ,⁶ seems to have reference to these followers. The Āṅgirases seem to have compiled these spell-bound rituals "with a view to meeting the demands of these people, who were not likely to concern themselves with the complicated sacrifice of the hieratic form, the Āṅgirases collected in the Ḫatharvavā a large number of spoils and charms for defeating rivals or trouncing enemies or for securing selfish ends".⁷

The most conspicuous name assigned to the AV is 'Arahaveda'. D. G. SHAW⁸ thinks that this name was not originally

4. See V.W. KELLEY BLACK, "The Br̥hmaṇas and the Ḫatharvans", JIH 26.2, pp.107-10.

5. nāthai veda br̥hmaṇtyam no svusṛtvam Indro vīśār āṅgirām ca Bhāskarāya.

6. The Fundamental Themes of the Ḫatharvaveda, Poona, 1961, p.11.

7. Ibid.

8. AV and OB, § 33, p.31.

applied to the AV, but was applied to it later on by 'the Atharvan rituals' on the plea of 'an obvious schematic proportion'. "As the R̄tar etc., is to the RV, so the Brahman is to the fourth Veda; and as the AV is the fourth Veda, ..., it required no too violent wrench to identify it with that other comprehensive fourth Veda, the knowledge of the Brahma. Thus the Atharvan became the Brahmaveda,"⁹ According to one view, the word Brahman originally meant the magical power by which a man could have influence over all. The Atharvanic prayers or hymns are also designated Brahman, the priest who employed the hymns, the magician, or the medical man. It is claimed in the Āśirvākala¹⁰ that the AV has received the name Brahmaveda because it teaches Brahma-vidya. In the ancillary literature of AV (besides M̄sh and Purūnas), the term Brahma-veda occurs very frequently as the name of AV. However, L. BHATTACHARYA¹¹ opines that "the name 'Brahmaveda' applied to the AV would ever remain undetected, if the character of the word 'Brahman' is not revealed to us."

The Ḡ associates the AV with the Brahman-priest. According to ŚB 11.5.3.7: at̄ha kana brahmatvam iti anavātravā vidvayati ha bṛīyat, Brahman, the superintending priest, should be an all-round Vedic theologian well-versed in the Trayī. Jayanta Bhāṭṭā¹², the celebrated author of the Nyāyadarśakī,

9. Ibid.

10. 'brahmano vedañcā vedo brahmavedo' yam ucyata' [cited by D. BHATTACHARYA, The Fundamental Themes ..., p.62]

11. Op. cit., p.214.

avers that the *Trayī* comprises the AV also. The AV also contains in it three kinds of compositions, viz., *Uc*, *Sāman* and *Yajus*. So, the functions of the Brahman-priest, recommended to be performed with the help of the *Trayī*, come within the scope of the AV.¹²

The GB 1.1.1 makes it clear that Brahman, the universal cause, is the originator of the universe, and the *Brahmaveda* is said to be directly originated from the Brahman itself. GB 1.1.2-4 gives mythical account of the origin of the *Āṅgīkī*, *Ātharvan* and *Atharvan* from different organs of the body of the Brahman. The *Atharvan* is exactly like Brahman (1.1.4). In the cosmological account (1.1.5 ff.) a consistent distinction between *r̥sis* and *Ārṣeyas* is made. Brahman is said to have elaborated Atharvan into ten Atharvan *r̥sis* and to have made from them the ten *Ātharvāṇa Ārṣeyas*; they represent the twenty books of the AV. Brahman elaborates twenty *āṅgirās* *r̥sis* from the seer *Āṅgirās* and out of them created the ten *āṅgirāsa Ārṣeyas*. The term *Ārṣeya-* is used in the sense of "descendent" of the *r̥sis* or "secondary *r̥si*".¹³ GB 1.3.4 praises the AV as the most important religious manifestation: *etad yai bhūviṣṭhaṁ brahma vad bhṛgyaṅciraśah*; GB 1.5.26 ends with the assertion that the students of the *Trayī* surely reach the highest heaven, but the *Atharvans* and *Āṅgirases* go even beyond the 'Brahmaloka':

12. *ātharvedaśtu trayītaka eva/ tatra hi r̥co yajñiṣi gāvāni
trīṇy aśi santi/ teṣā brahmaṇyaḥ kriyamānaḥ trayya hi kā
bhavati/* [See *Sāvaranātakā* I. 36, *Nashi Sanskrit Series*
No. 106 (1936).]

13. Cf. e.g. J. G. O. M., *The Sāvaranātakā*, p. 16; see also M. L. D.,
Omśita, pp. 177-8.

ata uttare brahma-loka malantah.¹⁴

The distinctive character of the AV is universally accepted. The three Vedas are said to confer benefits in other world (ānusmṛitaphala-), while AV brings the fruits of life here and hereafter (āhikāraśnikaphala-).

Brahman, the superintending priest of the grānta-rituals must be conversant with the Brahmanveda, or Atharvāṅgirasaḥ or Bhṛgvāṅgirasaḥ (G 1.2.16; cf. Vait.1.1; 11.2). In G 1.213 (end) the Brahman is described with the words: eṣa ha vai vidvān sarvavid brahmaṇa yad bhṛgvāṅgirovid (cf. 1.5.11; 16; 19, always with idea of the sarvam). All this universe is said to be Bhṛgvāṅgiras- compact (1.2.22). R̄gaspati Āṅgirasa is said to be the Brahman of the go's (2.1.1; 2; 2.14). In addition he (R̄gaspati Āṅgirasa) is identified with the supreme Brahman (2.1.3; 4; 6.7). The priest should compulsorily be the Bhṛgvāṅgirovid, and the sacrificer should choose the Bhṛgvāṅgirovid alone as the Brahman-priest, since he makes the sacrifice fruitful (2.2.6).

In GM 1.1.29 the AV has been given the highest status among all the Vedas and the whole universe is said to be water-compact and Bhṛgvāṅgiras- compact: sarvam ānūrayam bhūtaṁ sa r̄vam bhṛg-āṅgirodayam antaraite trayo yeda bṛhmaṇi¹⁵ āṅgirasaḥ sītā. It is the general Ātharvanic belief that a person, who is not initiated or well-versed in this Veda, will, indeed, remain ignorant of the other Vedas too. Therefore, it is a must for a priest to

14. Also see e.g. Ath Parīś. 49.5.11 where it is stated that the knower of the Brahmanveda or the Brahman after death, goes to the Brahmaloka: ... त्रिप्य स ब्रह्मलोकं गच्छति.

15. Ath Parīś. 49.5.2: yo vai brahmaneṣy anumanitab sa sarvavedeṣy anumanitab /

acquire mastery of the Brahmanaveda in order that he may take part in the Atharvapic rituals. Even if he were well-versed in other Vedas, he will be regarded as an incompetent person, if he is ignorant of AV.

The importance of tetrads in connection with the brahma-
vidya is much stressed in GB, which does not only belong to the AV, but in its first part is especially bent on exalting the functions of the Brahman-priest, that is, on glorifying the Atharvan officiants, their tenets and rites.¹⁶ In GB 1.2.16 we are told that Prajāpati i.e. Atharvan, the Primeval one (cf. 1.1.4), having performed tapas-, created the cātuhṛāṣyam brahmaudanam (i.e. porridge sufficient for four priests), which is homologized with the four worlds (the earth, atmosphere, heaven and water), the four gods (Agni, Vāyu, Sun and Moon), the four Vedas (the Traya and Brahmanaveda), and the four sacerdotal functions of the Hotr, Adhvaryu, Udgatr and Brahman. BLOOMFIELD has shown that "Every tetrad is a veritable god-sent to the author or authors! This could perhaps serve to prove the "need and primordiality of the catur-veda".¹⁷

The two heads mentioned in the verse: caturīśvara ... are in GB I (ibid.) said to be the brahmaudana and pravargya.¹⁸ rites according to Sāyana's commentary ad R/ 4.53.3. That is to say, the brahmaudana-accompanied by the mantras, is the head of the sacrifice. The sacrifice of the

16. BLOOMFIELD, AV and GB, p.101 f.; 107 f.; GONDA, The Sāyavajñas, p.60.

17. BLOOMFIELD, op.cit., § 66, p.106.

18. See J.G. WAHL, Die Religionen Indiens, I.153 (Stuttgart, 1960).

man who performs a Brahmāndana- without the mantras will be headed¹⁹. Therefore, one should perform it with the mantras.

The G¹ clearly associates the AV and its functionaries with the Brahman in the sense of the sarvavidyā, the universal religion, and brahma in the sense of sarvavid, the universal theologian²⁰ (1.2.1; 5.11; 16; 19). It may be borne in mind that to the G¹ in order to maintain the four-fold nature of Vedic tradition and to carry the AV and the fourth priest to the front, the Brahman must be a knower of that Veda.

Thus the Gopatha Brāhmaṇa remains true to the Ātharvaṇic tradition by giving high status to Brahman and Brahmavāda. The Brahman, indeed, is the cosmological cause of the whole universe whereas the Brahmaṇ-priest is the promotor par excellence of the cosmological cause of the universe. Every cosmic law is guided by the Brahman through the ritualistic acts of Brāhmaṇ, the superintending priest of the Ātharvavedins.

19. See J. O. N. M., The Ayavali, p. 61, f.n.102; Vait.6.6; Lat. 5.4.12.3 f.

20. See GBE XLII, p. lii ff.; and G¹, § 33.

§ 7. LINGUISTIC PECULIARITIES OF THE GOPATHA BRĀHMANA

Linguistic peculiarities of the G, will be grouped under the following headings:

Phonology, Morphology, Syntax and other peculiarities.

PHONOLOGY.— The G text belonging to the AV sahitā is supposed to be the youngest of all the Brāhmaṇa texts. The G, as it has come down to us, is not accentuated. We have no evidence to show whether the text was accented at all, since the sources have passed over this question in silence.

PHONOLOGY AND BANDHI :

(a). The result of final a or ā in combination with following r is as a rule -ar-: dīśitāvartumati 1.3.13, ta-vārṣat 1.3.21, avartān 2.1.4 [cf. WHITNEY §127; ACOPAL § 19 a (for students); KAT. GOM. § 40⁷, but hiatus also occurs: vārṣā r̥īm 1.1.19, ārūpa - r̥īp 1.3.13 [cf. WHITNEY § 127a; KAT. GOM. 19a (for students); KAT. GOMAL § 40 (special)⁷].

(b). The final g, ŋ and gh coalescing with any initial vowel other than a become ay, ay and āy, respectively, but y and ȳ therein are always dropped, thus g and ā remain: āra āśit 1.1.1, sāṅkhyānta ṛtvijām 1.1.14; vāya iti 1.1.4; ȳā etasmi 1.1.4, tarñā etat 1.1.32, taññā utthīva 1.2.5 [cf. WHITNEY § 133; ACOPAL § 72 by KAT. GOMAL § 43 ha and kha⁷. There is an instance of final g where y of ay is not dropped: unākavetāśin 1.3.22 (unā + śasini?). [This reading is in accord with BII, Poona, 'B' Nos. 20 and 27;

A-1381-32 and 1384-36;

whereas G's edn reads unākara etasmi which is supported by ' and K. The readings of the printed texts are not intelligible and are not in accord with the context⁷. (c). The final an

coalescing with any initial vowel other than a becomes āv, and its ya is not dropped in this text : gāvivāra 2.3.2), stotriyārūpāvudu 2.4.2, asāvādityah 2.6.7 [cf. WHITNEY § 134 b; MACDONALD § 73; RAM GOPAL § 43 kha 7].

CONSONANT SANDHI.

Combinations of final n: (a). In GB (G's edn), before the dental t, there is always inserted after final n the dental sibilant, before which the n becomes Anusvāra: dakṣināsanyādhīns tadu 1.1.13, bhayāms tān 1.2.13, ābhāraṁs tana 1.4.13, parvabarnīs tat 2.1.2 [cf. WHITNEY § 213; MACDONALD § 77c; RAM GOPAL § 52 ta 7]. This shows the usual tendency found in the later language.

(b). In GB (G's edn), before the (lingual) and dental sibilants, s) and ś, final n remains unchanged, but t is always inserted between the nasal and the sibilant: pariraksantsadah 1.1.13, paridhīnraimāryati 2.1.1, āvusmantaśāvatsaraam 1.6.2 [cf. L. IPNL § 207; MACDONALD § 77 f.; RAM GOPAL § 52 na 7]. This shows usual tendency of the later language.

VISARGA SANDHI.

The rules of Visarga Sandhi are strictly followed, but once we come across an instance where phenomenon of double Sandhi is observed, that is to say, even after the elision of Visarga the Sandhi has again taken place: ācāryavāca 1.1.31 (ācāryah + vāca). See my paper " A Note on the Sandhi 'Acāryovāca' in GB 1.1.31"; JHP (Hum. Sect.), 27 (1967-68), pp.133-36. [cf. WHITNEY § 176 b; MACDONALD § 70.3; RAM GOPAL § 57.2].

PHONOLOGICAL PECULIARITIES:

(a). Lengthening of the final vowel of a prefix: pratīvāhā 1.1.23 (see Kaus. 79.29) [cf. WHITNEY § 1037 b].

(b) Interchange of l and l̄ : bṝjila- 2.6.9 (the parallel text AB 6.30 reads bṛjila-).

(c). Interchange of au and āu : gaśīla- 2.6.9 (the parallel text A 6.30 reads gaśīla-, whereas B 16.9 reads gaśīra-; from this we find that there is interchange of g and l between G and AB; GB).

MORPHOLOGY:

N-UN-DEPLAT SN.- The only peculiarity worth-mentioning is that of the stem ending in g: ātman (loc.sg.) 1.2.21; 2.18; 7.4.9.

PRONOMIALS.- The pronominal derivative (in the possessive sense) ānākām 1.1.23 is worth-mentioning [see Vāpiṇi 4.1.4; 7.3.41 (Vārttika)⁷. This form is usually met with in the Classical literature but not in the Veda.

NUM QALI.- Only the form dvāśāka- 1.1.24; 27 [cf. Vārttika 3 1292 c; 4.20 NAL 3 203; see Vāpiṇi 5.1.22 according to which the suffix - śām- is added to the numerals]⁷, formed with secondary suffix - śā- (in the sense of 'possessor' cf.) is remarkable.

CONJUGATION:

AUGM. VT.- The omission of the augment, very common in the earliest Vedic texts, and indeed not so frequent in the AB and SB, is seen once in the Imperfect e.g. gāmavaśrava- nīla 1.1.7 and in Aerist Passive we come across one form: abhiśārī 2.1.3.

PRESENT CLAS. I.- The following finite forms are noteworthy: avaiśayati 2.3.19; niravaiśayati 2.3.19 (both these forms with the preverbs ava and nir + aye are not found in the A, B and SB texts), nimručati 2.4.10 (G's end). The ends of 'I' and 'S' read nīločati. The form as read by G would belong to class VI, but it seems most probable that G might have erroneously

read it for the usual form nimocati of class I [cf. WHITNEY, Ashoka, p.123 and MACDONELL, Ved. Gr. (for students), p.493, who record this root under class VI 7.

PLACEMENT CLASS V.— The only unique form available is:

abhiyuktati 2.5.5. In accordance with the Pāṇinian Bhāṣumītha this root belongs to class I, whereas in G, this root takes the yikarana- (infix) of the fifth conjugation. AS L.T.—(a). THE R-CF-A OR L.T. The noteworthy forms are: sambhyavāgub 2.4.11 (this form with these preverbs is not attested in S, B and Ār texts); anyākāt 1.2.7 (not recorded in VPK, B and Ār). [Cf. WHITNEY § 330; MACDONELL § 493, BURROW, Sanskrit Language, pp.332-34].

(b). REINFORCED AD L.T. The forms: neiklat (-lām) 2.3.1; 10; asiklat 1.3.4; asūruvat 1.3.4, are not met with in the S, B and Ār texts [cf. WHITNEY § 364-65; MACDONELL § 614; BURROW, on-sita, pp.335-36 7].

(c). THE g-A L.T. There is unique form, where the augment is inserted before the prefix: avasatkārsit 1.3.4 [see WHITNEY § 1737 f.; cf. AS 3.33 udaprapata]. The other forms are: hinnakārsit 1.3.4; avākārsit 1.3.4 and udaukārsit 1.3.12 (both these forms are not recorded in VPK, B and Ār) [cf. WHITNEY § 332; MACDONELL § 520-22; BURROW, on-sita, pp.337-38 7].

(d). THE 1g- AD L.T. The following forms are of rare occurrence in the S, B and Ār texts: prāvṛkālit 1.1.33; āśilisit 1.3.4 (G's edn); āśista (?) 1.3.4; āśit 1.3.4 and avekṣit 1.3.11 [cf. WHITNEY § 902; MACDONELL § 529; BURROW, on-sita, pp.338-39 7].

(e). PA-sit- A&L&T. The only rare form is ghvāśit 1.3.4; 6.22 [see T. WHITNEY § 912; cf. T. WHITNEY § 634; MACDONELL, on cit., pp.339-40_7.

P&P&T.- The noteworthy forms are: pravayuhub 2.6.13 (according to VPK no form of this root is met with in the S, B and Ār texts); abhiscerira 2.6.6 (this form in Middle is a rare phenomenon: VPK, B and Ār, has not recorded it) [cf. WHITNEY § 736-391; MACDONELL § 453.3; MACDONELL, on cit., pp.340-45_7.

P&L&P&T&T&P&P&T.- The following forms are not met with in the S, B and Ār texts: paridevavāñicakṣire (with the preverb mari) 1.1.23; tārauñicakṣira 2.5.10; pāvayāñicakāra 2.6.10 [cf. WHITNEY §§ 1770-73; MACDONELL § 496_7.

P&L&P&T.- The only example, available in GP, is that of the augmentless form: abhidadarśam (G's edn) 2.6.13, the edns of 'I and X read abhidarśam (?) [cf. WHITNEY §§ 317-20; MACDONELL §§ 494-95_7.

P&L&P&T.- The only noteworthy form is: avasāsasi 2.1.3 [cf. WHITNEY § 933-36; MACDONELL § 639; MACDONELL, on cit., p.331_7.

MOUDS:

P&L&P&T&T&P&P&T.- The following are the peculiar forms found only in this text: upāchāyeraṇ 1.1.14; parvupāśīraṇ 1.2.14; yāśerīt and sāvivāyuh 2.5.9 (both these forms are not recorded in VPK, B and Ār); nirgrīvāt and nirgrītyeraṇ 1.4.13 (G's edn), the edns of 'I and X read nirgrīvāt and nirgrītyeraṇ, which according to MACDONELL, on cit., § 67, Ex 156, n.141, are mere graphic blunders (ix : ix), to the more familiar vīḍi. He, ibid., further points out the change of voice in GP nirgrīvāt; at the same time we have the regular Ātmāneṣada form nirgrītyeraṇ; cf. TB 1.3.1.1

abhisā-ati but 1.3.1.2 abhiśā-ata [cf. Altind. Gr. I, §191,c, p.215, 34; also cf. GR. AND., 1st ed., Introd. § 9c, pp.42-3] 7.
We come across an ungrammatical form a-pāvaran (?) 2.3.9
[cf. WHITNEY § 566-7; MACDONELL § 416; BUHLOW, op.cita, pp.299-300] 7.

PRES. PT. OF DUDH TIVR.- The following are the forms peculiar to this text: gāyatānahai (not found even in the Vedāṅga texts) 1.2.19; yadānahai (twice) 1.5.21, the change of voice from active to Middle in this case is noteworthy; yidānahai 1.5.24; samaवādānahai 2.2.2; abhyutthāsvā-
nahai 2.4.11; anvavaisvānahai 2.6.1; saitanyānahai 2.6.15; pramṛgāñani 2.6.14 [cf. WHITNEY § 560-61; MACDONELL § 414; BUHLOW, op.cita, pp.346-7] 7.

AOR. PT. INJUN. TIVR.- The following forms are noteworthy:
xusap (a- Aorist) 1.5.24 [cf. WHITNEY § 346-47; MACDONELL § 510] 7; pradhāṅgit (a - Aorist) 1.1.13 [cf. MACDONELL § 514] 7; anivāsit (a-si- Aorist) 1.5.24 [MACDONELL § 534] 7.

INTENS. IV ...- We come across the following rare forms:
nānūvante (Present Indicative) 2.1.3; lobudbhatha (Present Indicative used in the sense of I-perative) 1.2.2 (this seems to be an irregular form, for the regular form should have been lobudbhtha); cikrandaruh (Opt.) 1.3.3 [cf. WHITNEY § 1006-7; MACDONELL § 545; BUHLOW, op.cita, pp.364-6] 7.

PRES. DUDHATIVR.- The following forms are of rare occurrence found only in this text: pari-satī (Present Indicative) 1.2.3; parilihīrsitāp (Past pass.participle) 1.3.19; āripsuñāpah (from राप्ति with the prefix a- Pres. participle) 2.1.12: GRISE's edn of Vait.(3.1) reads āripsuñā-, whereas

V.L.V. GAGGAL's edn reads śrīśāraṇa-; śloṣantih (Pres. participle fem.) 2.6.9; 10; titīśāmāñah (Pres. participle from titīśā-) cf. WHITNEY § 9, 10:6-40; MACDONELL § 542-4; BURROW? on. śita, pp.363-60 7.

PA. IV...- The following forms are noteworthy: anadhvayati 1.1.23 (cf. WHITNEY, Verb-Knots etc., p.36, takes it as a passive form). The dhvya- (dhvya) being intransitive can be treated as belonging to class IV, and thus, we can get this form in active; moreover, the expression: prāṇāśī' adhvayati, also does not import the passive sense. āśīrvanta (Impf.) 1.2.13; prāṇavanta (Impf.) 2.6.11, the parallel text AB 6.11.1 reads prāṇavata [see WHITNEY, § 234, f.n.1 under AB 6.11: "The passive prāṇavanta is an odd use, which, however, can hardly reasonably be corrected"]: abhighāri (augmentless Aorist) 2.1.3.

C. M. F. I. L.- The following forms are found only in this text and not elsewhere: vimaricchāyat (Opt.) 1.2.2; vyāpādayat (Opt.) 1.4.2-6 and sāṁśāvat 1.6.19 (G's son), the eds of H and K read sāṁśāvati, whereas VPM, B and Ār, records sāṁśāyati which is perhaps an erroneous reading for G's sāṁśāvati.

G. S. INDICATIVE.- The following forms are attested only in this text: dhūmāvaraṇa 1.2.9 (Pres. participle); gāmaṣyanti (Pres. Indicative) 1.3.10; 2.2.23; śṛvīṣyantah (Pres. participle) 1.8.21; śmūtīḥ (first passive participle) 2.3.7 [cf. WHITNEY §§ 1053-63; MACDONELL § 563 7].

A. VIMI...- The only noteworthy form is śubhāśubhīt 1.3.21.

(N) INTRIV...- The following forms are not found elsewhere: gontum 1.2.19; janeritum 1.3.13; apvritum 2.2.3; niśtvaya-
hantum 2.3.6; starītava 2.3.3 [cf. WHITNEY § 963 a; 970 b;

ACD MUL § 636, 48; see 53 b 7.

GERUNDIVE. -- The following forms are rare in the S, R and Ār texts: ācamanlyam 1.1.39; khojanlyam 1.3.19; ākartavyam 1.1.25; nitevyanp 1.1.23; upane_ah 1.2.6 [*cf.* WHITNEY § 982-65; CLOTH. II, § 573-4 7].

PARTICIPLES. (a) Present.- The following forms are peculiar to this text: abhinalaya_ānam 1.2.4; snūvan 1.2.5; āmaratuh 1.2.19; parachivāna- 1.1.31-32; upavyāvaccha_ānah 1.2.14; abhyaṇvaiyālāmānam 1.3.12 [*cf.* WHITNEY § 619; ACD 1.1.6, § 47 7].

(b) Past.- No instance of past active participle is available. Past passive participle: abhyaṇvaiyālātīm 1.3.11-12; prativitam 1.3.28; vichvātah 2.6.6 [*cf.* CLOTH. II, § 984-86; CLOTH. II, § 573-76 7].

(c) Future.- Active participle: anisyan 1.2.6 [*cf.* WHITNEY § 939; CLOTH. II, § 583c 7].

VERB DERIVATIVES:

(a) Primary. - The following forms with suffixes uṇa- and uṇa- are not found in S, R and Ār, t-tas: śikṣuka- 1.1.24; anabhi_yāṇuka- 1.3.19 (for both these forms see VASUDEVARAO in WHITNEY, *op. cit.*, II.2, p.450); anupuṇīṇa- 2.2.6; the most interesting form śūṇna- 1. .7; it is not found elsewhere [*this is formed from* VYU 'to sing' + ṇyut (uṇa-) *vide* PĀṇINI 3.1.147: ṇyut on 7]. It deserves to be mentioned in this connection that the kṛt derivative gāyana- explicitly mentioned by PĀṇINI 3.1.147 is not attested in any other Vedic text. [*In the accent of this word see* BALAJI KRISHNANDA, *MALI* 26, p.49; ALTIND. MR., II.2, p.132 7].

Secondary.- The following forms are not attested in S, R and

Ār texts: garitī- 1.1.13; anarnī- 1.2.33; jīghatsutam- 1.2.20; prativiltata-rayī 2.3.12 (Vait.25.2); śākṣya- 1.1.27.

CASES OF N. - The compounds are formed in accordance with the usual rules. Nevertheless the following forms are noteworthy: asthār̥ṣṭhabh (Bahuṛīhi compound) [Cf. - ETAL § 1794; Altind. Gr. II.1, 114 & ; - ETAL § 290 b; RAN GRAL § 190 ka 7].

The complex dvandva compounds which one finds in the classical prose texts are not infrequent. Some typical instances are: garbhādhāna- mūsavyana- śimantonnavaṇa- jātakarṇāmikareṇa- niskramāṇapraśāṇa- roṭāna- cūḍakarapora- parvāplvānāgnihotra- vratacaryātīni 1.9.23; mātva- kacchāpēśīśumāra- mātva- māra- mūrīvara-jasa- rājasa-nisācāna 2.2.5; mūla- kñoda- barya- māpa- phala-piarcha- piśumātair 1.2.9.

SYNTAX:

USE OF THE CASES.

Nominative. - The Pendent Nominative consisting of a Simple Noun accompanied by Adjectival Qualifiers anticipates an Accusative.

sthātāmāb [āshū] vēśāḥ svāvyanh śāntās tās tatralīvā'
bhyārāyad abhyatārat samataśad 1.1.3 'And the other (waters)
 which were drinkable, palatable, appeased,-these he, indeed,
 toiled over there, heated, thoroughly heated.' [See ETAL,
 op. cit., § 19, Ex 1, p.36.]

The single instance of a construction with the Pendent Nominative without any Resumption, is seen in GS 1.1.32:

āśā vrid āśur kñop savitūr vērāgīm /
bhergo devasya savayāh śin āśuh //

"What do the se rs, Venerable Sir, call? "Savitr's
 highest bliss (RV 3.62.10)", what do they call? "The glory of
 the god (RV 3.62.10)"

The answer to this question is:

vedā śāndilīśi śayitūr vareṇyam /
bharke devasya kavayo'nuśām īshuḥ //

'The Vedas and the Metres the soers call "Navitṛ's highest bliss"; for (they call) "The glory of the god"

[See OM TĀ., on. cit., § 24, Ex 3, pp.33-9.]

Accusative.- The Simple Proleptic Accusative (without accompanying infinite Verb-form).

sa yat nūrvam īclmati sāpta drāpāś tān etenā'minn
āvāyati ..., nad yathā'tat ṛथivā antarikṣam cīvāḥ
naksatrāṇy ṛtūn ārtavān saivatnāś tān etenā's minn īpāyati
 1.1.39 'In that he takes the first sip, the seven outbreaks,- these thereby replenishes in him, ..., to wit, the earth, the midregion, the constellations, the seasons, the divisions of the year, the year,- these he thereby replenishes in him.' [See OM TĀ., on. cit., § 31, Ex 11, p.76.]

Instrumental.- The Simple Instrumental without accompanying particle.

tāna [ānahem] 7' nandet 1.1.1 'It (Brahman) enjoyed (Itself) with that (sweat)'.

Ablative.- The Conjunct Ablative accompanied by a particle.

tābhyaḥ śāntābhyaḥ tāpatābhyaḥ sauptābhyaḥ śām
īty īrdhyān aksaram udakrāmat 1.1.11 'From these (waters) being toiled over, being heated, being thoroughly heated, the syllable "Śām" rose up.'

tāmīc chāntāt tāptāt sauptād om iti mana
ayo'rābhyam aksaram udakrāmat 1.1.5 'From this (Atharvaveda) being toiled over, being heated, being thoroughly heated the syllable "Om"; the mind rose up.'

Genitive.- The Simple Proleptic Genitive (without accompanying infinite verb-form).

tasya ha vā etasya brahmato' tharanya r̄ser yathai'va
brahmaṇo lokeṇi yathā'ñāḥi yathā p̄kāpa evam eva'sva gārya
ātma samabhavat 1.1.4 ; of this same reverend seer Atharvan, -as the hair of Brahman, as (his) limbs, as (his) breath,- even so the whole body of this sage came into being'. [See OM.TEL., on. cit., § 45, Ex 2, p.100].

The Governing Verb is not a Verb of separation.

taṣya [brahmaṇah] 7 śāntasva taṭasva saṁtaṭasya
lalāṭe ancho yad ārdram ājāvata 1.1.1 ; On the forehead of this (Brahman) when it had toiled, when it was heated, when it was thoroughly heated, sweat was generated'. [See OM.TEL., on. cit., § 43, Ex 26, p.106].

The Governing Verb is a Verb of separation. Two instances are as follows:

(1) tāśām [nadiñām] 7 saṁudram abhipadyamānām chidrāte
pūraṇheyām saṁudram ity ācasate, ..., tāśām [vedāñām] 7
yajñām abhipadyamānām chidrāte nāpudharām yajñā ity ācasate, ..., tāśām [vedāñām] 7 yajñām abhipadyamānām chidrāte
nāpudharām yajñā ity ācasate 1.2.10 ; of these (rivers) when they enter into the ocean the (individual) appellation is lost, they (simply) call them "Ocean"; ...; of these (Vedas) when they enter into the sacrifice the individual appellation is lost, they (simply) call them "Sacrifice". [See OM.TEL., on. cit., § 49, Ex.29, p.116].

(2) tām [ghāyām] 7 aṣya [brahmaṇah] 7 kṣamīṇasya svayam
rato'kundat 1.1.3 ; of this (Brahman) as it was meditating this (shadow) the seed oozed off of its own accord. [See

OB.TB., op. cit., § 49, Ex 61, p.122 7. Locative.- The accompanying Participle is a Past Participle the Verb being Intransitive.

yat sāvai arha edhivena caranti, pūtikarāya yai
arhamedhīyah, sāvai nevāp naśnāi, taśāt sāvai arhamedhivena
caranti 2.1.23 ; As to why they proceed with the Grhamedhiya -
 sacrifice in the evening; the Grhamedhiya - sacrifice is a rite
 ensuring prosperity, the evening - time is the prosperity of
 the cattle; therefore they proceed with the Grhamedhiya -
 sacrifice in the evening ; is similarly hypostatized, cf. n.
 2.1.6 (HEUTH, p. 14, 7): prāter abhayat ... sāvam abhayat
 ; Morning (Evening) came into existence! [See OB.TB., op.cit.,
 § 69, Ex 8, p.167 7.]

Another example of this type is seen in 1.3.14:

yāk tena tr̄pyati, vāci tr̄ptavīm amis tr̄pyati, sānau
tr̄pta pr̄thivī tr̄pyati..., dīṣu ca'ntardeśeṣu ca tr̄ptesu vāni
dīksu ca'ntardeśeṣu ca bhūtāny anyāvattāni tāni tr̄pyanti ;
 speech (and breath; sight; mind; hearing rejoices threat, speech
 (and breath; sight; ind; hearing) having rejoiced the fire
 (and the wind; the sun; the moon;) ..., those beings which are
 connected with the earth (and the atmosphere; the sky; the
 waters; the quarters and intermediate quarters) rejoice.

[See OB.TB., op.cit., § 69, Ex 101, pp.172-3 7.]

The Accompanying Participle is a Past Participle the Verb being Transitive.

tasañ brahma stute bahispavāna vacayati 1.5.11
 ;Therefore the Brahman-priest causes (the sacrificer to recite
 (the relevant formula) after the Bahispavāna (-stotra) has been

charted?

[See W.E.L., on. cit., § 60, Ex. 173, p.263.]

The Accompanying Participle is a Present Participle the Verb being Intransitive.

yad agnīstoma eva sati vaine dva hatur uktha aliricvata ...
S.6.6, p.261, 3 'In as much as two Ukthas of the hoty-priest are left over, this sacrifice being an Agnistoma ...' [See W.H.L., on. cit., § 61, Ex 3, p.270].

Another example of this type is seen in 2.6.6, p.261,
6.

yad agnīstoma eva sati yajne gārvī devatāḥ sarvāpi
chandāśay āprāyavanti ... 'In as much as all the divinities (and) all the metres are made full, this sacrifice being an Agnistoma ...' [See W.H.L., ibid., Ex 9].

The Disjunct Gerund.

ayāsūkā yā esu lokeṣu samayatanta, ..., antarhastāni
(AB antarhastāni) vasūny ānāis tūny ādāyanta (GB erroneously reads ādāyanta for ādāya) samudraḥ prāṇoyanta (AB prāṇavanta) AB 5.11.1 = GB 2.6.11 'The gods and Asuras contended over these worlds; then the gods repelled the Asuras from these worlds by means of the sixth day (rite); and the treasures which were in the hands of these (Asuras), - after they had been captured, - were scattered over the ocean.'

The adjective GB antarhasta- is not recorded in ¹⁸; for its formation, cf. WHITNEY'S 1310a; Altind. Gr. II.1, § 119, b, &, p.312, 9-14. [See W.H.L., on. cit., § 74, Ex 2, pp.311-12].

PARTICLES.— The most frequent particle in the text is emphatical yai. In the narratives we always come across the particles ha sm, ha yai and tadu ha smāha.

[

ha sm : 1.1.38 tām ha smālitām evam yicvāmo manvante

...; 1.1.11 eti dha saññat vicārīśai gṛātāśāṇag ...
ha vai : 1.2.20 brāhmaṇo ha vā īśān amṛta dattāra; 1.2.19
 devīś ca ba vā amṛtaś cūspartanta ...; 1.2.10 vicārī ha vai
 kābāndhib abandha vī'tharvanasva mītra...; 1.2.5 janamejavo
 ha vai pāriksito arādh carisvan tacu ha sāhā: 1.3.3
 tacu ha sāhā śvetaketur ārukero brahmaṇai dṛṣṭyā ...; 1.1.15
tacu ha sāhā' tharvā davo vilānan

Although the particle vāvā appears in those passages which are borrowed by GB from other texts, yet once in an original passage 1.2.5, it is attested: e.g. īśā vāvā lālā vāt
sādhyā devāb

The particle iti usually comes at the end of a sentence, but there are some instances where the insertion of iti is in the middle of the oratio directa e.g., 1.1.6 tas tāc chāntāt
taptāt sañtantāt om iti jena eva'ruhyam ...; 1.1.11 tūchyaḥ
śāntubhyas taptibhyah sañtantabhyab īam ity īrdhyam

§ 8. LEXICAL NOTES

(The page numbers refer to Gād. II's edition)

1. Some words not recorded either in PW or MW or in both:

acaritīn- "one who is not possessed of good conduct" (1.1.13, p.10, 1.16); not recorded in PW and MW.aniti-(?) this word would mean "breathing or life"; it is used as a sacrificial formula, the reading should better be aviti-, see Ved. Conc., p.63b, "following" (1.2.13, p.179, 1.13); not recorded in PW and MW.anatikshika- "(the rite or sacrifice) lasting for more than one day" (1.3.11, p.237, 1.19); not recorded in PW and MW.antarhasta- "that which is in the hands" (2.4.11, p.260, 1.6), cf. antarhastīna-; not recorded in PW and MW.anustha- "possessed of food" (1.3.19, p.39, 1.6); not recorded in PW and MW.apātyati (apa + ati + vī) "to escape" (1.3.20, p.92, 1.19); not recorded in PW.avamūrti-(^ens of ' and λ read avāmūrti-) "roaring" (1.2.16, p.106, 11.2, 15); not recorded in PW and MW.ālastu- (\bar{a} + vas 'to sleep' + -tu-) "one who sleeps less" (1.1.33, p.27, 11.3-4); not recorded in PW and MW. [See my paper "A note on the word 'upāśāra' (?) in Gopatha Brāhmaṇa 1.1.33", (submitted to the Vedic section of AIOC XI-IV, Varanasi, 1963; SR, p.23). This paper will appear under the title "Two hapax legomena in the Gopatha Brāhmaṇa 1.1.33; in the 'Vimarsa', Kēnṭriya Sanskrit Vidyapeetha, Tirupati.Viśayanti (vi (-d) + vī) "to cause to win" (2.5.3, p.134, 1.14); cf. PW 13.7.1^c (sg.); 8.5.14; 16; 11.7.9; 1^d (pl.); not recorded in PW. uṭānti "lifting up" (1.2.24, p.63, 1.12);

not recorded in P.. upavyāvechamāna- (upā + vā + Vyāma)

"stirring" (1.2.14, p.47, 1.3); not recorded in PW and MW.

upavatastha (upā + vā + Vattha) "to stop" (+1.2.6, p.36, 1.16);

not recorded in PW and MW.

ekapātini- (?) "having one foot" (2.4.15, p.127, 1.5); cf.

ekapātini-; not recorded in P and MW.

mya- "evil" (?) (1.2.12, p.62, 1.3); not recorded in P and MW.

khiliśruti- "complementary scriptural passage" (1.1.19, p.19,

1.6); not recorded in PW and MW.

mūrita- "multiplied" (2.3.7, p.193, 1.10); not recorded in PW.

nāmaka- (?) (2.3.23, p.21), 1.3); G suggests māpage- (mā +

apāga-) "one who does not go away" (?); not recorded in P and MW.

nābhya- "meaning is uncertain" (2.2.13, p.179, 1.9); not

recorded in PW.

nāmastha- "existing among names" (1.3.19, p.39, 1.6); not

recorded in PW and MW.

nāśvīta- "nouns and verbs" (1.1.14, p.16, 1.14); not recorded

in PW and MW.

nāśarātri- "a quarter of the night" (1.6.5, p.121, 1.1); not

recorded in PW and MW.

nāśaha- (compound of nāśa + ahan) "a quarter of the day" (1.6.5,

p.120, 1.1); not recorded in PW and MW.

pratiśāḍilāni (?) (1.6.3, p.116, 1.6), the parallel passage

12.2.4.14 reads karukarāṇi meaning "the vertebrae of the spinal column"; not recorded in PW and MW.

peśāśamara- (?) (1.6.6, p.120, 1.4), cf. romesāśamara-; not recorded in PW and MW.

pratilulopa (prati + Vlup) "to plunder" (1.3.8, p.69, 1.9);

not recorded in PW and MW.

pratisaṅkṛaya (prati + sāṅk + Vṛṇā) "to go towards" (1.2.4, p.36,

1.9); not recorded in PW and MW.

pratiśāvā pratiśāvā sya- "after she has had her bath" (?) (1.3.23, p.92, 11.16, and last one); not recorded in PW and MW.

śravāṇairomaya- "possessed of the Thrygus and Aṅgirases, i.e. of the Atharvaveda" (1.1.39, p.32, 1.6); not recorded in PW and MW.

mahīyadva- "most praiseworthy" (1.3.2, p.65, 1.10); not recorded in PW and MW.

parīkṣāvara- "hair-concourses" (1.1.13, p.82, 1.7); not recorded in PW and MW.

virebha- "different sound" (?) (3.8.13, p.266, 11.2-3); not recorded as substantive in PW and MW.

sāndhiti- "joining together" (1.1.14, p.11, 1.16 and so forth), cf. vasudhiti-, etc.; not recorded in P and W. sarkalāinstra- (G suggests: sarpadāinstra-) "having snake-like fang" (1.2.), p.40, 1.9); not recorded in P and W. śūrvanāga- either "a proper name of a particular part of a śāstra" or "the śāstra- portions having Sūrya (sun) as their sign" (2.3.14, p.211, 1.5); not recorded in P and W. sthāñinupradānakarṇa- "the cause of lengthening of the place (of articulation)" (1.1.4, p.16, last line); not recorded in P and W.

2. Words or expressions occurring only in A/ texts:

adhip pratīvātae "when water is added to it ..." (1.3.17, p.79, 1.2).

agnivata (agn- + Vta 'to sing') "you sing" (2.2.14, p.130, 1.17).

cavidā- "the cow whose milk is used in the Agnihotra" (1.3.17, p.75, 1.17).

pitṛyumyīta- "investiture with the cord sacred to the Pitṛs" (1.3.12, p.79, 1.10).

prativita-(stati + VIT) "covered" (2.3.12, p.293, 1.6).

sa mudvanta- (sam + vi + VYAM) "overflowed" (1.3.12, p.79, 1.1).

3. Words of single occurrence:

āśla- "?" (1.2.21, p.53, 1.13).

āglāyṛdhā- "?" (1.2.21, p.59, 1.4).

artīta- "born of pain or sorrow" (2.1.16, p.163, 1.6).

kāruvidā- "?" (1.2.21, p.59, 1.4).

cilvanti- = perhaps cillata-, see MW, p.399 "an animal of the bhūmiśaya class" (1.2.3, p.4), 11.3-9).

dāsan (?) Inj. first per.sg.) perhaps used in the sense of second per.sg., the expression is nāvin (nā + nvīn) dāsan, meaning "(O Brahman) do not strike down the life (i.e. man)" (1.6.24, p.133, 1.8).

yāśmat (Vyaś) "any desire" (2.6.9, p.296, 1.7). sahārambha- "co-commencement" (".1.12, p.152, 1.5).

4. Words connoting a particular meaning:

śādāvaraṇ (Vas) here perhaps used in the sense of "to spread" (2.6.9, p.296, 11.3-4).

jīvitē (Vīṇy) perhaps meaning "he favours" (2.3.13, p.294, 1.14).

dvāśayavṛṣa- adjectival sense "of twelve years" (1.6.13a, p.141, 1.1), cf. trivṛṣe- त्रिष्ठैः (cited by Aryendra SHARMA, on. Sita, p.165).

śravāṇa- "name of an animal" (?) (1.2.13, p.52, 1.11).

5. Dubious readings:

Kalāsa- stuti-gopanāvaraṇam (' and K: kalāśa-stuti-gopanāvaraṇam), the meaning of the word Kalāśa- or kalāśa- still remains a moot-point, according to K, the word means "energetic person", thus the expression could be rendered as "the path of guarding by means of the eulogy of an energetic person" (1.6.24, p.13).

11.10-11). divyatri- (should be splitted as divi + atri-), the expression divyatrīr ha tapati should be rendered as "Atri used to heat (himself) in the heaven" (1.2.3, p.40, 1.7). nirākrama- "undamaged" (?) (2.4.6, p.214, 1.8). anuhe vasita "?" (1.3.5, p.69, 1.3), G suggests maha evāśit. vācovanya- (-g) (?) G doubtlessly conjectures vācam vacehat, OM TEL, on site, § 60, Ex 176, p.263, thinks it to be a graphical error for vācuvanya- "restraining of speech" (1.3.3, p.68, 1.13).

sādhyuksa- (sādhi + uksa-), the expression nirniktas viva kulasām sādhyuksa would perhaps mean "by means of the large transition of a pure (or purified) family" (2.4.12, p.22), 1.6). sādīsañcharīb "the firewood and the sacrificial grass" (1.1.39, p.31, 1.18).

6. Emendation:

Read agnir ādityo yama ity angirasap for agnir ādityava śānavat̄ agnirasaḥ (G's edn) or agnir ādityava na ity angirasap (edns of V and K) " Agni, Āditya, Yama -these are the Ahiruses" (1.2.9, pp.42-3, last line and first line). Read as a compound āṅga-parvāṇi for āṅga parvāṇi "limbs and joints" (2.1.2, p.146, 1.2). [See my paper "in the expressions bhr̄gyaṅgirasaḥ nārā (GB 1.2.9) and āṅga parvāṇi (GB 2.1.2)", in Landeckar Fel. Vol., C.M., Poona, University, 1969, pp. 190-92].

Read anarhan for manarhan of G's edn "an unworthy one" (2.3.6, p.193, 1.1).

Read anāśvanna- for naśvanna- of the edns of V and K "one whose food is not to be consumed" (1.3.19, p.39, 1.4), see

JB 140 and 206.

Read anyasy ity atha for tishtathy atha "and in between" (2.4.13, p.220, last line).

Read anyavavātati for anyavavāvanti "he goes" (2.2.3, p.173, ll.13-14).

aparākya- (?) GPT, TIGI suggests aparārthya-, the expression brahmācarīm aparākya yā ... may mean "those who have not observed celibacy ..." (?) (1.1.13, p.10, 1.15).

Read apasaṁvavastasṭubh for apasaṁvatsubh (?) "they stayed suitably in this manner" (?) (1.3.20, p.90, 1.6).

Read āśrama-nigama- for āśramānigama- "well satisfying Vedic doctrine" (1.1.39, p.31, 1.8).

Read unākāriṣam for unākārim "I have done good (to you)" (1.1.33, p.27, 1.3). [See my paper "A note on the word 'unākāriṇi' (?) in Gopatha Brāhmaṇa 1.1.33," submitted to AIOC XXIV, Varanasi, 1968; SP, p.23^{1.1.33}]. This paper under the title "Two hapax legomena in Gopatha Brāhmaṇa" is accepted for publication in the 'Vimarśa', Kendriya Sanskrit Vidyapeetha, Tirupati.

Read śāsupatvaiṣa for śisuoatvaiṣa "it is swift of motion" (2.6.14, p.263, 1.9).

Read ūrmiṇi- for ūrma- "wavy tree" (?) (1.2.14, p.47, 1.11).

Read rīvad bhūtām for rīv rī bhūtām of G's edn "moving existent" (1.1.9, p.8, 1.5).

Read grhīṇīm āmāṇup (ā + vāṇ - 'to sound') (edns of M and K) for grhīṇī mā vāṇam "they should speak to the householder's wife" (1.2.6, p.38, ll.10+11).

Read ratiñām nāntaram (edns of M and K) for ratiñānāvāntaram of G's edn "distance of a hundred chariots in between" (?)

(1.4.23, p.111, l.6).

Read sāmāyasyasidat for sāmāyesthasidat "it (the death) waited in the Sāmans and Ājya (-gastras)" (2.3.12, p.199, l.10).

§ 9. GEOGRAPHICAL DATA

The GB text furnishes us with sufficient geographical data. It is remarkable to note that the whole data are confined only to two sections, viz. GB 1.2.3 and 17. An adequate geographical knowledge is, certainly, a sina qua non for the proper understanding of the then geographical position. Besides, some other names of the places and regions such as the Kasyapatuhga, Vasiṣṭhasilā, Agastyatirtha etc., the copulative compound names, namely, the Āṅga-Nagadha, Kāsi-Kusala, Kuru-Pāncala, Salva-Satsya and Savasa-Uśinara, are especially of enormous importance in assessing the geographical boundary (-ries) known at the time of the composition of the text. Let us now record the names and make an attempt to identify them with the modern names of places, regions, rivers and mountains etc., as far as possibly we can with the help of the available sources.

AGASTYA - TIRTHA

The name Agastya-tirtha occurs only once in GB 1.2.3 in the whole of the Vedic literature. In view of complete silence of the earlier Sāhitas and Brāhmaṇa texts about this name, we cannot decide with certainty the location of this place. Therefore, the only course open is to take into consideration the epic and Purānic references. Mostly, the

earlier references to this name are found in the 11 Bh (1.203.1-3; 3.36.1-3; 10; 3.113.4 etc.). In 11 Bh (1.203.3) the Agastya-tirtha is said to be one of the five Nāritirthas, and in accord with (3.113.4) this holy place of Agastya is in the Pravida region near the southern ocean. In the epic and Purāṇas we often come across the famous Agastya legend according to which the Vindhya mountain paid homage to this seer and the seer asked him to low down himself on his return from south (11 Bh 3.107). Agastya is always associated with south (see e.g. Rām., Aranyakāṇḍa 11; Brahmapurāṇa 113.2).

Modern scholars like ALI¹ and DWPAI² locate this place on the basis of the above-mentioned 11 Bh references near the southern sea. According to D. W. P. A. I. the description of the 11 Bh helps us to identify this Tīrtha with Agastyamalai, a part of the Malai mountain which separates Tinnevilly from Travancore. The river Tamraparṇī rises from this hill. The Agastyaparvata as the source of the river Tamraparṇī seems to be no other than the Agastyatīrtha (Agastyamalai). D. W. P. A. I.³ points out that Agastya seer is still said to be alive, at the Agastyakūṭa mountain in Tinnevilly, from which the river Tamraparṇī takes its rise. Thus, from all these references it is obvious that this Tīrtha was in the southern part of India. In the Astādhyāyi of Vāṇini there is no reference either to this Tīrtha or to the Agastya Ashrama (s) as such.

1. The Geography of the Purāṇas, New Delhi, 1964, pp.130-31.
2. (M.) The Geographical Encyclopaedia of Ancient and Mediaeval India, Pt. I (A-Z), Varanasi, 1907, p.6.
3. Geographical Dictionary of Ancient and Mediaeval India, II edn (1913), p.2.

ANGA

The earliest reference to this name is found in AVS (5.22.4) in connection with the other distinct peoples the Gandharis, "Ujavants and Nagadhas.¹ In OB (1.2.10) we find the compound name Anga-Nagadha. MACD. HELL and KRITHI further say that the Angas in later times were settled on the Bone and Ganges. PAIGET² is inclined to regard them as non-Aryan people who came over-sea to Eastern India. However, there is nothing in the Vedic literature to throw light on this hypothesis.

DE³ identifies this country with the modern Bhagalpur including Monghyr. According to the Buddhist canons it is one of the sixteen Powers or Great countries (called Mahājanapadas)⁴ mentioned in the ritakas [e.g. Anuttara Nikāya, 5 Vols (P.) i.213, iv. 25; 256; 260-7]. It was to the east of Nagadha, from which it was separated by the river Campā, and had as its capital city Campā, near the modern Bhagalpur.⁵ According to the Harivimśa (32.49) 'Ālinī' was the capital of Anga. In the Rām. (1.17.36) the Campā is the city of king Lomapāda, and in the Mbh (13.42.16) the cities Campā and Ālinī are associated with Karna. The present districts of Bhagalpur and Monghyr formed, according to the

1. Cf. MACD. HELL and KRITHI, Vedic Index, Vol. I, p.11.

2. JAS., 1923, p.352 (cited by "C.P. GILL and KRITHI; ibid.)

3. On. Sita, p.7.

4. Cf. C.P. MALLALY DRA, Dictionary of Pali Proper Names, Vol. I, reprint edn, London, 1966, p.18.

5. A. CHINCHERI, The Ancient Geography of India, Pt. II, Varanasi, 1963, pp.548-7.

tradition, the kingdom of Ahga.⁶ The two villages Campānagara and Campāpura near Bhagalpur are believed to have been the actual sites of the ancient capital of Ahga. But, on the contrary, epigraphic evidence seems to locate the city near the Lakhisarai in the western border of the Monghyr district situated on the confluence of the Ganges and the Campā (modern Cāndun).⁷ The river Campā flowed between Ahga and Nagadha.⁸ Thus, it is very clear that the Ahga region formed part of the modern Bihar state of the eastern India.

UŚINARA

In AB (3.14) the Suru-Pāñcālas are mentioned as dwelling together with the Vasas and Uśinaras in the "Middle Country."¹ In the Kausitaki Upaniṣad (4.1) also the Uśinaras are mentioned with the Suru-Pāñcālas and Vasas, whereas in GB (1.2.10) the Uśinaras and Vasas (GB reads savasa) are northerners. In LV (10.59.10) the people is alluded to by reference to their queen, Uśinerāṇī. However, Rāyapa takes the term uśinarāṇī to mean 'a particular medicine'. Dīkṣit² thinks that the Uśinaras earlier lived to the north-west, but for this reason according to MACDONELL and SMITH there is no clear evidence.

6. BAJPAI, op. cit., p.23.

7. Ibid.

3. PAIGITĀ, Political History of Ancient India, p.75 (cited by BAJPAI, ibid.).

1. Cf. MACDONELL and SMITH, op. cit., Vol. I, p.103.

2. Altindischa Lehān, p.130 (cited by MACDONELL and SMITH, ibid.).

Pāṇini (4.2.113) mentions the 'śinara as a part of the Vāhika region (cf. Kālikā on Pāṇini 4.2.113: uññaregu ya vāhika- śināb). Thus he mentions the Kacaya, Uśinara and Madra as the three divisions of the Vāhika region to which according to AGNĀVALA³ is to be added the fourth division 'avasa'. AGNĀVALA⁴ locates the Madra and Śinara between the rivers Chenab and Ravi in the north and south respectively.

RS IDRONA

In GB (1.2.8) we come across the expression: ṛṣī
ṛṣidrona'bhyatapati. Here since there is no mention of a particular seer, therefore, the expression can be interpreted as "the seer underwent penance in a place called 'Rṣidrona'" (or in the general sense of 'in the dwelling of the seer')". A lexicon takes it to be 'name of a place'. However, besides this reference there is no help to locate this place.

RS IVANA

The GB (1.2.8) refers to the Rṣivana in connection with a legend which appears to be of Purūpic nature. Therein the brahmācārin is referred to as one who stands by means of his one foot in the Rṣivana for one thousand years of the Brahman. Most probably, the expression refers to the name of a place or it may

3. India as known to Pāṇini, Revised edn, Varanasi, 1963, p.34.

4. Ibid.

carry the general sense of "in the hermitage (or forest) of the seer (s)". Except this place there is no reference to this expression in the Vedas, epics and the Purāṇas.

In this connection a reference may be made to the Ḫsigiri, which is said to be a mountain in the Magadha region in Mbh (2.19.2). If the Ḫsivana of GB lies in the Ḫsigiri of Mbh, then it may be located somewhere in the Magadha country.

KĀŚYAPATŪṄGA

Any earlier reference to this name appears to be absent. The GB (1.2.3) refers to the Kāśyapatūṅga in connection with the seer Kāśyupa, who underwent penance at this place. According to ALI¹, Mbh (6.6.36) describes the Kāśyapadvīpa and Nāgaradvīpa as the two ears of the śāśa 'the hare' (a portion of Jambūdvīpa), situated in the north and south respectively. The same scholar further points out that the Kāśyapadvīpa does not seem to occur in the Purāṇic tradition. ALI² identifies the Kāśyapadvīpa of Mbh with the Kamchatka and the Nāgaradvīpa with the Malay.

In the Buddhist canons we do find references to the

1. One Site, p.36.

2. Ibidem, p.200, f.n.33.

Kassapagiri, a monastery in Ceylon.³ However, by no stretch of imagination can both these places (the Kānchātaka and Kasse-pagiri) be identified with the Kāśyapatūṅga, since the geographical boundary of India at the time of the composition of GB was not perhaps so expanded. The most plausible argument seems to be that this name may have some bearing with the Kāśyapārītha of the Purāṇas (see e.g. Padmanirāṅga, Uttarakhanda 164). From this Purāṇic legend it is perhaps quite certain that the Kāśyapārītha was somewhere near the source of the river Ganges. Thus, it would be rather more appropriate to add that this Kāśyapatūṅga might be a summit of the mountain known after the seer Kāśyapa somewhere near the source of the Ganges in the Himalayas.

KĀŚI

The name Kāśi (in plural) occurs first in AVP (13.1.12) with the peoples Gandharis, Viśavants, and Nagadhas. In ŚB (13.5.4.19; 21) the name in plural denotes the people of Kāśi. The Kāśis and Videhas are closely connected with each other (see e.g. Raug Up 4.1; Bṛgh Up 2.1.1; 3.3.2). W. B. H.¹ throws out the suggestion that the Kāśis and the Videhas together

3. See K. L. DASGUPTA, op. cit., Vol. I, p. 663.

1. Cf. Ind. Sk. I, pp. 212-3.

constitute the Usinuras, whose name is very rare in the Vedic literature. In GB (1.2.10) the compound reads *kāśī-kauśala-*. In the Buddhist canons it is stated as one of the sixteen Maha-janapadas (*Aṅguttara Nikāya* 1.213 etc.).²

Pāṇini (4.2.116) does not mention Kāśī as an independent monarchy like Kosala and Magadha. He also mentions the term Vārāṇasī (the capital of the Kāśī janapada) in a *sāṃkya* 4.2.27 and its citizens as *vārāṇasīya*.³

According to ALI⁴ it was extended to and included the southern portion of the Gaṅgā-Gomati doab and also the Trans-Gaṅgā tract bounded in the north and south by forest belts.

K U R U

The Kurus appear as by far the most important people in the Brāhmaṇa literature.¹ The Kuru-Pāñcālas are often referred to together (e.g. JVB 3.7.6; 3.7; 4.7.2; Kaṭ Up 4.1; GvB^{1-2.10} 10.6; VSK 11.3.3). The territory of the Kuru-Pāñcālas is mentioned in AL (3.14) to be the middle country ('Andhyadeśa'). A group of the Kuru people still remained further north—the

2. See MAULIKAR KALI, *op.cit.*, Vol. I, pp.692-3.

3. AGRAWALA, *op.cit.*, p.61.

4. *Op.cit.*, p.136.

1. MACDONALD and KEITH, *op.cit.*, Vol. I, pp.165-9.

Uttara Kurus beyond the Himalaya.

Frequent references to it are made in the Pali canon. It is a country, one of the sixteen Mahajanapadas (Dīghanikāya ii. 200; Ahuttara Nikāya i. 213 etc.). The Kuru country is generally identified with the district around Thanesar, with its capital Indapatta, near the modern Delhi.²

Pāṇini (4.1.172) mentions Kuru. He also mentions the town of Hastinapur (6.2.111), which was its capital. According to Agniveshi,³ the region formed by the triangle of Thaneswar, Nissar and Hastinapur was distinguished by the three names: Kuru-ṛāṣṭra proper between the Gāṅgā and the Yamunā with its capital at Hastinapur, Kurujangala equal to Rohtak, Hansi, Hissar; and Kurukṣetra to the north with its centre at Thaneswar, Kaithal, Karnal.

KRISHNA'S ILĀ

In G¹ (1.2.3) the Kṛṣṇasilās 'the black stones' is said to be the second hermitage of Vasiṣṭha, the seer, the first one being the Vasiṣṭhasilās. Besides this occurrence there is no mention of both these names. From the expression vipāṇḍhye "in the middle of the river Beas"; it would be not logically^{See} illogical to

2. CUNNINGHAM, QMa. Sita., p.379 f.

3. QMa. Sita., pp.55-6.

conjecture that both these Āśramas must have been somewhere in the middle of the river Beas, that is to say, somewhere in the Kulu, Mandi and Kangra districts of the Himachal Pradesh.

KOSALA (KAUSALA)

Kosala is the name of a people not occurring in the earliest Vedic literature. SB (1.4.1.1. ff.) gives the Gādānlā as the boundary between the two peoples-Kosala and Videha. Gī (1.2.10) reads the compound kāśi- kaugala-. According to MACDONELL and KHITI¹ the Kosala lay to the north-east of the Ganges and corresponded roughly to the modern Dugh. In accordance with the Pāli canons it is one of the sixteen Mahājanapadas. Kosala was to the north-west of Magadha and next to Āśi.² At the time of the Buddha Savatthi was the capital of Kosala. It is often mentioned in the compound kāśi-kosala-.

Pāṇini (6.1.171) mentions Kosala. Its town Brāvastī is mentioned by Pāṇini in a Ganapāṭha; also the two terms Karayu and Ikṣvāku in (6.4.174). Patañjali mentions Ikṣvāku as a janapada (4.2.104; KIRMAN'S edn, Vol. II, p.293) which was obviously the same as Kosala.³ The Kosala janapada approximately coincided with the Barju-Iapti doab. Brāvastī has been identified with Sahet-Mahet which lies on the boundary of the Gonda and

1. Op.cite, Vol. I, p.190.

2. HALALI. etc., op. cit., Vol. I, pp.695-7.

3. AGRAWALA, op. cit., p.61.

Bahraich districts, nineteen miles from Balrampur. At times Kosala extended further south beyond the Sarju and included not only the Gomati-Gaṅgā-Saraju triangle but also absorbed the jannapada of Kasi.⁴

GUṄGUVĀSA

In RV (10.43.3) the descendants of Guṅgu are referred to as Guṅgus, apparently as friends of Atithigava. GB (1.2.3) refers to Guṅguvāsa (i.e. the dwelling of the Guṅgu or Guṅgus) in connection with the penance which Guṅgu underwent. We do not know much about these people and their place of dwelling as such.

JĀMADAGNA

Jamadagni, the mythical sage is sometimes associated with Visvāmitra (e.g. RV 10.167.4). In GB (1.2.8) also he is associated with Visvāmitra; both of them undergo penance in a place called Jāmadagna or in a place connected with Jamadagni. Both these seers are connected with the Bharatas, therefore, it would be quite natural to assume that Jamadagni's place of penance must be somewhere in the region of the Bharatas. In the later Purānic texts like Padmapurāṇa (Uttarakhaṇḍa 263) there is a reference to the penance of Jamadagni for one thousand years. This place may be located somewhere in the region of the Kurus.

4. ALI, QD. SITA., p.136.

PĀNCĀLA

The Pāncāla occurs in combination with the Kuru region in Kāth 4 (10.6). Pāncāla is the later name (cf. 13.5.4.7) of the people called Krivi in RV. The Ak. (3.14) refers to them in connection with the Kurus. In Ga (1.2.10) they appear in combination with the Kurus.

In the Pāli canon it is referred to as one of the sixteen 'atījanapadas. It consisted of two divisions: Uttara-Pāncāla and Dakkhina-Pāncāla. The river Bhīgrathī formed the boundary between the divisions. Pāncāla is generally identified with the region lying towards the north and west of Delhi, from the foot of the Himalayas to the river Chambal.¹ A.I. thinks that the janapada of Pāncāla may be considered as coterminous with Rohilkhand of modern days, with the addition of the central portion of the Yamuna-Gāgā doab added to it. It had two divisions, the northern with its capital at Ahicchatra and the southern with its capital at Kāmpila. The Ahicchatra has been identified as Rāmanagara (in the Bareilly district) and Kāmpilya (in the Farrukhabad district) respectively. The dividing line between the Northern and Southern Pāncāla was the river Gāgā. Both the Kuru-Pāncāla regions were very famous in the later Vedic literature and more particularly in the epics and Purāṇas.

1. B.C. LAW, Geography of the Early Buddhism (cited by BIBHUTI BHĀSKARĀ, op. cit., Vol. II, p.103).

2. Op. cit., p.135.

MAGADHA

Magadha is the name of a people who appear throughout Vedic literature as of little fame. The earliest reference to this ^{age} is found in AV (6.2.14) in connection with the distinct peoples the Gandharis, Mūjavants and the Aṅgas; and in AVP (13.1.12) in connection with the Gandharis, Mūjavants and the Kāśīs. In GB (1.5.10) the Magadhas appear in combination with the Aṅgas.

Magadha formed one of the sixteen Mahājanapadas. By the time of Śimbiśāra, Aṅga, too, formed a part of Magadha, and he was known as king of Aṅga-Magadha. At the time of the Buddha, the kingdom of Magadha was bounded on the East by the river Čā�ā, on the south by the Vindhya Mountains, on the West by the river Sona, and on the north by the Ganges. Magadha is identified with the modern South Bihar.¹ Pāṇini (4.1.170) mentions Magadha. It was a famous monarchy in Pāṇini's time. According to ALI², Magadha was to further East of the Kāśī-Kosala janapadas beyond the Sone and south of the Ganges. It was bounded by the river Sone on the West, the Ganges on the North and the spurs of the Vindhyan plateau which touch the Ganges near Monghyr on the East, and Vindhyan forests on the South.

MATSYA

Matsya appears to be the name of a people in BV (7.18.6), where they are ranged with the other enemies of Sudas. In BR (13.5.4.9) Dhvassan Pyaita is mentioned as a Matsya king.

1. MAHALAKSHMI, OR. SITA, Vol. II, pp.402-4.

2. One Sita, p.136.

The Matsyas as a people occur also in Raug Up (4.1) in connection with the Śālvas. There is no reason to doubt that the Matsyas occupied much the same territory as in epic times, say Alwar, Jaipur, Bharatpur.¹ According to Agn. 1.1.2 it is fixed beyond doubt that the Matsya had its capital at Vairāṭa (Bairāṭ in Jaipur).

VASISHTHASILĀ

In GR (1.2.3) the Vasishthasilās is said to be the first hermitage of the seer Vasistha, the second one being the Krṣṇasilā. Both these Āśramas are mentioned to be somewhere in the middle of the river Beas. It seems to be reasonable to think that this hermitage must be somewhere in the districts of Kulu, Mandi and Kangra of the Himachal Pradesh.

VASA

Vasa is the name of a tribe mentioned in AB (3.14) as being in the Madhyadeśa along with the Kurus, Pāñcālas and the Uśinareś. GB (1.2.10) reads: savasosinaresu¹ (G's edn). The Vasas and Uśinareś are mentioned together in G.

1. McDowell and MITH, op. cit., Vol. II, p.112.

2. Op. cit., p.66; also A.I., op. cit., p.137.

1. See Vedic Index, Vol. II, p.367.

The edns of, M and K read savasosinaresu, whereas G's edn reads savasosinrasu. The former reading according to McDowell and MITH, op. cit., Vol. II, p.273, n.3, is nonsense, Cf. 4.3.14.3 which reads: sevasesinaresu (sa - yasa - uśinareś).

Ganguli² accepts the reading *Savasa-*, and according to him the fourth division Savasa should be added to the three divisions, viz. Kekava, Usinara and Madra (Panini 4.2.113). Moreover, he thinks that the name Savasa or Syasa seems to be preserved in the modern name Chhibha comprising Punch, Rajaure and Bhiabha.

VIPAS

There is a reference to the river Vipas' (Beas) in connection with the two Aeramas of Vasistha in GB (1.2.8).

SALVA

Salva as the name of a people is found in GB (1.2.10) together with that of the Matsyas. Mb (2.13.25) refers to the Salvas with the Shirasenas, Bhadravaras, bedhas and Pataccares. According to DEY¹, the Salva comprised portions of the territories of Jodhpur, Jaipur and Alwar. A.I. thinks that the Salva (proper) janapada occupied the Sheikhwati-Loharu-Sihwani Region.

Panini mentions Salva (6.2.136), Salveya (4.1.169) and Salvayava (4.1.173) as three distinct janapadas. Agarwala³ thinks that the only place left for Salva coincides with the territory extending from Alwar to north Bikaner. He further suggests that the Salvas seem to have migrated from Blauchistan and Sindhu. Panini in the Gapapatha to 6.3.117 mentions the name of Salvakagiri, the present Hila mountain.

2. One Site, p.64.

1. One Site, p.175.

2. One Site, p.138

3. One Site, p.66-7.

§ 10. THE RITUAL

From the ritual point of view there is very little which is original with the text or which is strictly in accord with the Ātharvānic tradition. GB has mostly borrowed its ritual from other Saṁhitā/ Brāhmaṇa texts. Besides this, there is some originality with the text with regard to the ritualistic facts.

(a) PRIEST, PARTICIPANTS, CLASSIFICATION OF SACRIFICES AND THE YAJNAKĀMA

The usual division of the officiating priests is as follows:
The Hotṛ-The Maitrāvaraṇa, Acchāvaka and Grāvastut.
The Adhvaryu- The Pratiprasthātr, Ṣegtr and Unnetr.
The Udgatr- The Prastotr, Pratiharter and Subrahmaṇya.
The Brahman-The Brāhmaṇacchāsin, Agnīdhra and Potr.

Besides these sixteen officiating priests, there is seventeenth, namely the Sadasya, who is necessarily to be selected in certain Soma-sacrifices like the Vājapeya, and optionally in other Soma- sacrifices. There are the Āśvādīhvaryus, who assist the Adhvaryu and the Pratiprasthātr; and also minor attendants.¹

In GB 1.2.19, the assistants of the Brahman-priest are stated to be the Sadasya, Brāhmaṇacchāsin, Potr and Agnīdhra. But in GB 2.3.14 the Brāhmaṇacchāsin, with Maitrāvaraṇa and Acchāvaka, figures as one of the assistants of the Hotṛ.

1. For the division of the officiating priests, see Vait.11.3; GB 1.2.19; cf. Kāt. 7.1.3-9; cf. BĀG, A1 Vol.I, Introduction, p. 53; see C.G.C. Iach, A Survey of the Brāhmaṇasutras, J. Rom. II, Vol.XXV (New Series); Pt. 2 (September, 1963), p.7.

PARTICIPANTS IN A SACRIFICE

According to GB 1.5.24, there are twenty-one persons involved in a sacrifice. The enumeration is: the seventeen priests (sixteen officiating priests and seventeenth the *Adasya*), eighteenthth the householder's wife, nineteenth- the immolator of the victim, twentieth-the householder himself, and Ahgiras, the bearer of the order of sacrifice, is the twenty-first.

CLASSIFICATION OF SACRIFICES

Classification of sacrifices into three groups, namely, the seven Pākayajñas, the seven Haviryajñas, and the seven Soma-yajñas is perhaps given for the first time in GB 1.6.23 in the Gāṇitā and brāhmaṇa texts.² The classification of these sacrifices is as follows:-

- (i) The seven Pākayajñas: Evening and morning Homas, thālīpāka, Navasthālīpāka, Bali, Pitryajña, and seventh the Asṭakā, i.e. the Animal Sacrifice.
- (ii) The seven Haviryajñas: The Agnyādheya, Agnihotra, Pauprāmāsi, Aśvāsyā, Naveṣṭi, Cāturmāsyas, and seventh the Paśubandha.
- (iii) The seven Sutyas: The Agnistoma, Atvagnistoma, Uthya, Jodasīn, Vājapeya, Atirātra, and seventh the Aptorāman.³

2. *Rātaśāstra*, Vol. I, Pt. I, Preface, p.26, however, says that "the classification of sacrifices into three groups, ...is not given in any of the Gāṇitās or brāhmaṇas".

3. For the three-fold division of sacrifices, see SBH XXX, p.36; cf. Māt. 5.4.23; Mañ. 2.4.4, etc. It is remarkable to note that GB does not include *autramani* in the Haviryajñasahasthas; moreover, the *Barāśa* and *Purgaśā* are treated as two separate Haviryajñasahasthas.

THE YAJÑAKRAMA

The GB 1.5.7 gives the following order of sacrifices:

The Agnyēdheya, Pūrṇāhuti, Agnihotra, Parśupūrṇāśau, Āgrayaya, Cāturmāsyas, Paśubantha, Agniṣṭoma, Rājasūya, Vājapeya, Āvamedha, Purusamedha, Marvamedha, Dakṣināvant (i.e. a sacrifice possessed of Dakṣipās), Adakṣipā and Sahasradakṣipā.⁴ This yajñakrama is quite distinct from all other yajñakramas.

(b) THE ODNASAVA

There is mention of 'Odnasava' in G 1.3.19, dealing with the Dikṣā-rite connected with the Agniṣṭoma. According to G. N. 1¹, saya- is the name of special religious ceremonies of one day because in them one undergoes the process, anū-, i.e. is anointed (consecrated) with lordship (supremacy)!"

In ritual practice the term saya- stands for the paradigm of the Ekāha in which the sacrificer aims at the acquisition of the higher status in life.² In the Atharvanic tradition twenty two savas are enumerated.³ Among the Savayajñas the last rite is the Odnasava, the saya- of a rice-dish, which is described at length by Ap 88 22.25.19 ff.

4. Cf. Vait. 43.42, which states that "the yajñakrama should be adopted from the Brāhmaṇas"; the Brāhmaṇa perhaps refers to G. Also cf. GADDE, Vait. (Tr.), p. iv.

1. The Savayajñas, Introdn., p.13.

2. For the meaning of the word saya-, see e.g. J.C. HEROLD, OPA SITA, p.72 ff.

3. On enumeration of these savas, see GADDE, The Religion and Philosophy of the Atharvaveda, p.190.

In the Ātharvānic tradition one finds description of this ava-rite in Kaus. VIII (60-63). GS 1.3.19 has the expression :... odanasavānām ātma ny ava juhvati na parasmai. Perhaps the significance of the expression is that the sacrificer makes Odananasava-offerings "for the benefit of himself and not for the sake of another person".⁴ MITNEY⁵ thinks that the odanasava- is a catuspāsarīvaraṇa- i.e. "a saya prepared on four platters".

(c) THE ĀCAMANA-RITE

The GS 1.1.39 deals with the Ācamana-rite i.e. with the rite of sipping water. In this rite the water is sipped thrice by means of the right hand, keeping the thumb apart from the rest of the fingers. These three Ācamanas satisfy the three vital airs, viz., seven outbreathings, seven in-breathings and seven cross-breathings. These vital airs are identified with pūrastādchoma-, śivabhāvan and saṁvithitahoma-. It is remarkable to note that the first and the last of these Homas are peculiar to the Ātharvānic tradition.¹

(d) THE AGNYĀDHĀNA

The GS 1.2.13-21 deals with the Agnyādhāna-rite.

4. I must, however, admit that the exact know of this expression is not very clear to me.

5. AV (Tr.), p.136.

1. For ācamana-, cf. Vait.1.19; Kaus. 90.22; for these two Homas, cf. Vait. 1.4; 2.10; 3.5; 23.20; Kaus. 3.19; 30.29; 40.

The ritual description of this rite is very similar to that of Vait. 6 and 6. In GB 1.2.13 it is stated that the horse is produced by yāg from the frightful and gruesome water. This horse is imprinted in the Āhavaniya fire-place, by washing and sprinkling him with water. The three Vedas are incapable of pacifying this iron-shod horse, then śaṭyu Ātharvāṇa engages Vicārin, the son of Kabandha Ātharvāṇa (cf. GR 1.2.10), who prepares the sāntyudaka- by mānas of Ātharvāṇa (=holy) and Āngirasa (=witchcraft) plants.¹ The Brahman should recite over water the verses or hymns called catana-, mātr-, vāstugānatm-.

At the time of carrying out the fire (towards the east), the Brahman should make the sacrificer, who has touched the horse, recite the five mantras (beginning with) yad akrandah
prathamānī jivānah²

Sections 19-20 give an account of the Ātharvānic legend concerned with the origin and nature of the Brahman and his assistants, viz., the Sadeṣya, Bṛahmapūcchāṁsi, Poty and Agnidhra (cf. Vait.11.3). In GB 1.2.21 the text again turns to the Agnyādhēya-rite. In this section Agni Jātavedas, the

1. These plants are mentioned in Vait.6.12. Cf. BLOOM I LD, "On the position of the Vaitana-Sutra in the literature of the Ātharvaveda", JAI, II.ii, pp. 337-8; also cf. SHS XLII, p.xviii, Lakutakosa, Vol. I, Pt. I, pp.37-8.

2. This verse is RV 1.163.1 = VI. 29.12 = Vait.6.1.1, etc. It is remarkable to note that GB 1.2.13 does not quote these verses, whereas these are quoted in full in Vait. 6.1.2-5; these verses are not found in any of the Vedic texts.

the fire at the Agnyādhāna is differentiated from the Agni Vaisvānara. According to the legend mentioned herein there is shown rivalry between Agni Jātavedas and Agni Vaisvīnara; for both of these desire that they should be carried out by the Brāhmaṇa. Then the Brahman apposes the horse (i.e. Agni Vaisvīnara) with the verse: agnim vāsvānarāg³ According to GB the sacrificer gives to the Brahman the following objects belonging to the Agnyādhāna- rite: viz., the 'fire-footed' horse, the chariot, the cātuhprāśā cow, and gold.⁴

(e) THE AGNIHOTRA

The GB 1.3.11-16 deals with the Agnihotra. The Agnihotra-rites are described in a mystic manner, through the dialogue of Prācīnayoga and Gautama. One should offer the Agnihotra-offerings in the evening as well as in the morning. This description corresponds with ⁵ 11.5.3.1-7. It is remarkable to note that GB and Vait. apply special Ātharvaṇic terms e.g., gavīdā-, samudyānta-, nityupayita- etc. The cow whose milk is used in the Agnihotra-offerings is called gavīdā- (cf. Vait. 7.2).

The Prāyascittas are prescribed for one whose fire or fires become extinguished during the course of the performance

3. AVP 1.96.3= GB 1.2.21= Vait. 6.7. Incidentally, it may be pointed out that Pratikoka, Vol.I, Pt.1, p.52, f.n.b, cites GB 1.2.21 and not its source AVP 1.96.3.

4. Cf. Vait. 6.6.

5. Cf. Vait. 7.2; 3; 16 and Raus. 37.26; also cf. Kāṭ 4.14.

of the Agnihotra (13-14).² In a legend (1.3.1.), concerned with the Priyamedhas Bharadvājas it is said that those who offered it (the Agnihotra) twice they prospered most, (thereby) it is stressed (indirectly though not directly) that it should be performed twice.

(f) THE FULL AND NEW-MOON SACRIFICES

[GB 1.3.6-10 (is an expanded treatment of SB 11.4.1); GB 2.1.1-12 _7.

A legend of Pādhyān Āṅgirasa (GB 1.6.21 = Vait. 2.16), introduces the five formulas, namely, *oh śāvām*, *astu śrausat*, *yajā*, *ya yajāmāne* and *yajusat*; these formulas are identified with Prajāpati. This legend is not found in the parallel text SB, but it has some points in common with SB 11.3.3; TS 1.4.11 and Vai b 1.4.11 (middle). After this the Brahman makes the sacrificer recite three formulas, beginning with *davīḥ pitārah* (AVP 6.123.3-6; AVP 16.51.3-10) when the Adhvaryu begins pronouncing the sacrificer's *pravaras*.¹

Invocation of Iḍā:

The GB 2.1.2 gives an account of the *prāśittra*-legend. He (the Brahman) beheld the mantras *sūryasya tva cakṣusā*

2. These *Prāyascittas* can be compared with those of SB 11.5.3.3 ff., but the formulas employed in the two texts differ: e.g., the formula *udāna- śubhībhām syāḥ* (GB 1.3.13; Kaus. 72.42), does not occur elsewhere.

3. Cf. SB 2.3.1.13; KB 2.9 (end); for this rite cf. *Srautakosha*, Vol. I, Pt. 1, pp. 142-4.

1. Cf. Vait. 2.16; *Srautakosha*, Vol. I, Pt. 1, p. 339.

pratikṣe. This section is similar to Vait.3.7 ff. The Adhvaryu receives the prāśītra-vessel with devasva tvā svituh He should move away the darbha-blades within the altar, and with prithivīya tvā nābhau sādāmī, place the prāśītra-vessel with its handle turned towards the east (Vait.3.10). He should pick up the portion in the prāśītra-vessel by means of the thumb and the ring-finger, and consume it without allowing the teeth to touch it (Vait.3.11) with agnes tvā'svena prāśāmī. He (the Adhvaryu) should then recite yo'gnir nr̄manā nām² He should wash the prāśītra-vessel with water. He should touch the various sense-organs, with the relevant portions of the formula yāñ ma īyan...(GM 2.1.3; see Vait.3.14, which reads yāñ ma īsan...).³ Vait. quotes this formula in full; it corresponds to AV 19.60.1 and 2, minus analitāt kesa sāopā dantā bahu (AV 19.60.1).

The Anvāhārya cooked rice:

In GM 2.1.7 in a legend the Anvāhārya cooked rice is described as Prajēpati's share. Though this account of the Anvāhārya cooked rice is almost literally borrowed from Mai 1.4.6, yet it has some independence of its own, especially in the application of the formulas. The Brāhmaṇa should recite over the Anvāhārya cooked rice, the formula prajānater bhāgo'sy īrjasvān He should afterwards give that Anvāhārya cooked

2. Cf. Vait.3.12; Kaus. 65.16; for details on this formula see J. G. O. B., The Savayavinas, p.267.

3. Cf. Lautakosa, Vol. I, Pt.1, p.336.

rice as Dakṣipā to all officiating priests with the formulas
 prāṇāpānau me pāhi, ..., tvaya samaksam pdhyānam (see Vait.3.20).⁴

The Patnisātyāja offerings:

The GB 2.1.4 deals with the Patnisātyāja offerings. This section corresponds closely to T 2.6.9 and Vait.4.3. He (the Brahman) should recite deva savitar stat in prāha (Vait. 4.16). In GB as well as in Vait. it is said that the Brahman (-priest), indeed, is Brhaspatti, then he recites sa vajñaratim pāhi sa mā
 pāhi sa gām karmayām pāhi (Vait.4.16).⁵ This verse he recites for the attainment of cattle by the sacrificer.

The GB 2.1.1⁶ prescribes certain oblations to Agni-Vāstu, and to Sarasvatī and Sarasvant. These (oblations) are preparatory to the Darsapūrṇamāsa. According to Vait.(3.1-2), these are offered on the thirteenth day since the setting up of the sacred fires by one who is going to start the practice of performing the New and Full-moon sacrifices.⁶

(g) THE OPTIONAL SACRIFICES

[GB 2.1.13-16 (GB 2.1.13-16 = Mai S 2.1.10)].

The sections 13-16 are, indeed, verbatim copy of Mai S 2.1.10. Section 16 prescribes an offering of a 'freed steer' (yāram āmavasyam) to Indra-Agni for one (i.e. soma-sacrificer) whose father or grandfather has not performed a Soma-sacrifice.¹

4. Ibid., p.392.

5. Ibid., p.424.

6. See Vait. 3.1-2; cf. AB 1.1; GB 3.1.3.1; Mai S 1.4.14-16.

1. This is the Brāhmaṇa of Vait. 11.1. Cf. Mai S 2.6.5.

(h) THE CĀTUMĀS YAS

[GB 2.1.19-26 = KB 6 (entire)]

The sections 19-26 are taken from KB 6 (entire), therefore, call for no further comment.

(i) THE ĀGRAYANA

[GB 2.1.17]

The treatment of this Ig̃ti corresponds closely to Vait. 3.4-7, except the beginning of this section which deals with the usual legend explaining the libations to Agni-Indra, Viśve Devas, and Soma.¹

(j) THE SAUTRĀMANI

[GB 2.6.6-7 = ŚB 12.3.3.1-2; 23-23 (cf. Vait. 30.16; 13)]

Description of this rite is entirely in accord with that of ŚB, therefore, it does not need further comment. This rite is kaukili type of Sautrāmani, since in it the Brahman chants the śākandas, moreover, the for ulas e.g., samskavase vi' ravase satvavravase śravase (GB 2.5.7 = ŚB 12.3.3.26; Kāt 12.19.6.3; Vait. 30.13), etc., belong exclusively to the śuklaśūrvedins and not to the kṛṣṇaśūrvedins, which are the two main peculiarities of the kaukili form of Sautrāmani.¹

(k) THE SOMA SACRIFICE

The Soma-sacrifices according to the ritual texts are divided

1. Cf. Kāth. 12.7; 12.4.3; cf. Grautakōśa, Vol. I, Pt. 1, p. 514; also cf. in a general way, Lituallitteratur, p. 120.

1. Cf. e.g. Lituallitteratur, pp. 159-61; Kāth. 12.3. XII, pp. 36-4; Grautakōśa, Vol. I, Pt. 2, pp. 399, 901-2; 933.

into three classes, namely, (i) the Ekāhas, i.e. sacrifices with one pressing day, (ii) the Ahñas, i.e. sacrifices with more pressing days than one upto twelve days; and (iii) the Sattras, with twelve or more pressing days.

The normal form of the soma-sacrifice is the Agnistoma which bears the generic title of dyotistoma. The number of series is seven, namely, the Agnistoma, the Atyagnistoma, the Bhṛkhyā, the Sodāsin, the Vājapoya, the Atirātra, and the Aptoryāma or Āptoryāma.¹

The Agnistoma is the model (prakrti) of all soma-sacrifices, whereas other forms are its modifications (vikṛti), i.e., they are modelled after it.

The Atyagnistoma is not dealt with in this text, though mention of this rite is made in GB 1.6.23, in (the account of) the yajñakramam.

The Agnistoma:

Description of this sacrifice is borrowed in the main from other texts, namely, AB, B and Ś, etc. Therefore, only brief account of it will be given and salient features of it will be pointed out herein.

The Dikṣā:

[GB 1.3.19-22].

Section 19 explains the expressions like vicasitavayati vac and casitavati vac.² Section 21, prescribing the rules to be

1. For details see e.g. GGM, LG, SSE XLI, p.xii ff., cf. Kitzallitteratur, pp.124-134.

2. Cf. GB 2.2.23; Vaikh 5: 12.11; Baudh 5: 6.6; AB 1.6.3 ff., etc.

observed by a consecrated one (dīkṣita-), agrees almost literally with Vait. (11.21-26). Section 12 prescribes the expiation rite for a dīkṣita who transgresses the rules of dīkṣā (Vait.12.1). In section 23 it is prescribed that a dīkṣita should perform sthālīpūra if his wife happens to be a rūpavati.³

The Tāṇḍupatra-ceremony:

The GB 2.2.2-4, dealing with the Tāṇḍupatra-ceremony, is similar to R. 6.2.2.9 ff. The only difference being that GB uses some Atharvanic mantras which accord well with Vait.(13.16 ff.) rather than TS.

The Upasad-days, and continuation of the Agnistoma: [GB 2.2.7-12].

The sections 7 and 3 deal with the upasad-rite⁴ in which mantras are to be applied invisibly (upāśanā). In a legend it is said that the gods and seers were successful because of performing the upasad-rites. This legend seems to be original with GB.

Section 9 enumerates twelve 'divine women' (devapānis), this account is similar to Vait.15.3.⁵ Section 10 gives the number of tarūs as thirty-three, namely, 29 stomabhaṅgas, 3 savanas and the sacrifice itself.⁶ Section 11 describes as to how the sacrifice of a rival (sārttayaśāna-) can be frustrated.

3. Cf. AB 1.6.8; Vait.11.21-26.

4. Cf. Kāth 7 14.10; Mai 8 3.3.1; Vait.15; Ritvallitteratur, p.127.

5. Cf. Kāth 8 9.10; 15.

6. This description is similar to Kāth 7 34.17-18.

This section agrees with Vait.16.5. Section 12, dealing with the expiations for the overflow of the Soma, seems to be similar to Vait. 16.16-17. The mantras in GB are quoted fragmentarily, whereas in Vait.16.17, they are quoted in full.

The Animal Sacrifice:

[GB 1.3.18 = AB 7.1 7.]

There is no independent description of the Animal sacrifice in G^B. This account of the division of the sacrificial animal is very similar to that of AB 7.1, and it forms part of 'supplementary matter' of the Soma-sacrifice.

The strobhaga-mantras:

[GB 2.2.13-15].

Sections 13-15 deal with strobhaga-mantras. Section 13 is substantially the same as T. 3.5.2.1 (cf. Kāth 8 37.17), the significant difference being that G^B omits the statement: casād vīśiṣṭo brahma kīryah.

Though Section 14 is borrowed from the Black Yajus texts (e.g., Kāth 8 37.17; T. 3.5.2; Mai 8 2.5.3; KB 26.6), yet it mentions the Ātharvanic yāhṛtis to be recited with the strobhaga-mantras of the Ṛkthya and Ahinasaacrifices. These yāhṛtis are: bhūḥ, bhuvaḥ, svaḥ, janat, vr̥ghat, karat, r̥uhat, mahat, tat, śam and om; their use is preceded and followed by om and janat respectively (cf. Vait.17.6).

Section 15 speaks of the importance of the strobhagas in overcoming the simultaneous sacrifice (saṃpravatīna-) of a rival. This section is similar to Kāth 8 34.13 (cf. Vait.17.7).

The Yasatkāra and Anuyasatkāra; Rtuṛāgas, etc.:

[GB 2.3.1+11 7.

The GB 2.3.1-6 deals with the yasatkāra and anuyasatkāra. Sections 1-5 present with slight modifications AB 3.5-3.3 (cf. Vait. 19.3-12; Nir.3.22). Section 6 is similar to AB 7.33.5. The mantra, śām no bhava hr̥da ā pīta indo, quoted in GB 2.3.6, is found at Vait. 19.16. It is believed that by pronouncing yasat one may even kill the enemy.

Sections 7 and 8 deal with the rtuvalas 'offerings to the seasons' (cf. Vait.20.5-6). Section 7 is partly similar to AB 2.29 (cf. KB 13.9; Vait.20.4). Section 8 in part corresponds to AB 6.14.5 (cf. KB 13.9). In section 9 ritualistic significance of the sound him is shown.⁷ Section 10 treats of ahāva- and pratigara- formulas. The formula saisāvom with which the Adhvaryu is addressed is called ahāva- and his (Adhvaryu's) response saisāvo daima is called pratigara-. These formulas are repeated at the three pressings.⁸ Section 11, dealing with the pravaya- is identical with KB 11.4 and 5, and includes even the expression: iti ha amāha kausltakih.⁹

The Savanas of the Ekāha:

Morning-pressing of the Ekāha (GB 2.3.17-19).

Section 12, dealing with a legend in which Prajāpati drives Death step by step, by means of the sastras and stotras of the Agnijyoma, is similar to AB 3.14. Sections 13-15 treat of the three sastras belonging to the three assistants of the Hotṛ,

7. Cf. TS 6.4.11.3-4; Vait.20.15-16.

8. Cf. AB 3.12; KB 14.3; Lituallitteratur, p.101 ff.

9. BLOOMFIELD, op. cit., p.102.

viz., *Vairāvarupa*, *Brāhmaṇacchaisin* and *Acehāvaka*. This section seems to be original with GB. Section 16 motivates the *Brahmana* which gives the four-fold use of the *āśava*¹⁰ formula for *stotriya*, *anurīpa*, *ukthamatha*, and *paridhāniya* verses.

Sections 17-19 mention the order of giving *Dakṣiṇās* to the priests and the results that one acquires by giving certain materials as *Dakṣiṇās*.¹² In this order the *Dakṣiṇā* is first of all given to *Agnīdh* and last of all to *Pratihṛty*.

Midday-Dressing of the Bhāha (GB 2.3.20-23).

The subject of these sections in the main is in the same order as is found in the Vait., borrowing considerably from AB. Sections 20-21, dealing with the famous legend of the union of *īk* and *Sāman*, are borrowed from AB 3.23.¹³ Section 22, dealing with the *Niskeyalyaśāstra*, is reproduced from AB 3.24, and it bears upon Vait. 20.10-12. Indra is the exclusive master of the *Niskeyalyaśāstra* at the midday-pressing, since according to the legend Prajāpati created this particular *śāstra* for his son Indra (GB 2.3.23).¹⁴ The verse KV 7.93.5=AVS 20.37.5, is not quoted elsewhere, even in Vait.¹⁵

10. Assignment of the *Brāhmaṇacchaisin* to the Hotṛ is unusual; the Atharvanic tradition assigns him to the *Brāhmaṇ*, cf. BLO, 9 LIND, op. cit., p.121, n.6; Vait.20.14; Śāh 33 12.1 ff.

11. This use is found at Vait. 20.15; GB 2.4.4; 13.

12. Cf. Mai 3 4.3.3; Vait.21.24-22.2.

13. Cf. KB 15.4; Vait.22.8.

14. This legend differs from that of AB 3.24.10; cf. KB 15.4.

15. BLO, 9 LIND, op. cit., § 79, p.121; and KEDAK, op.cit., Pt.1, pg.67, erroneously record as AVS 20.37.3. Cf. AN. MAI, "Yatrāha Indra"; MAI 1.3.1, pp.1-88.

The Gīt 2.4.1-3 gives an account of the stotriya, anurīda, gruñathā etc. of the three Hotrakas at the midday-pressing. Section 4 mentions the five-fold use of the ahāya formula (śāśavay).¹⁶

Third pressing of the śāśava (Gīt 2.4.6-13).

Section 6 illustrates the offering of nānūvata-graha (Vait. 22.3) by Āgnidhṛta, who sits on the lap of Neṣṭṛ or near Dhīṣṇyā and partakes of his share of the offering (Vait. 23.5). This section is borrowed from AB 6.3.3-11. Section 6 describes the sākala-homas of barley into the ashes (cf. K 13.7-8; Vait. 23.12-13). Section 7 deals with the avalabhrtha bath (cf. Vait. 23.22). Section 8 deals with the spreading of the herbs on the altar with the sakthi-homa (cf. T 3.3.3.1; Vait. 24.16-16). Section 9, breaking the order of Vait., describes the ekāstaka-rite, and concludes with the description of the agni-samāronapa 'extinguishing of the fire'; and thus returns to the order of Vait. (24.14). This section copies T 3.3.3.4-6. Section 10 explains the manner of uttering the mantras (cf. AB 3.44).

The jātras of the third pressing (Gīt 2.4.11-13).

Section 11-14 in a legend identify the five gods, namely, Indra, Agni, Varuna, Brhaspati and Viṣṇu with the five sense-organs, namely, śūla-, prāṇa-, māṇi-, ghṛasna- and śrotra- respectively. Priority of the use of the Nānakāśva-sāman at the third pressing is shown, because Agni in the form of a 'horse' conquered the demons. This legend is found with slight

16. Gīt 2.3.19 gives the four-fold use of the ahāya formula; cf. 2.4.13.

differences in AB 3.49; PB 3.3.1-6. Sections 15-17 give the mantras for the uktha, stotriya, anurūpa, etc., of the Hotrakas (cf. Āś 6.1.2; Śāṅ 9.2-4). Section 18 brings the Agnistoma to a close with an account of the four-fold āhava (cf. AB 6.12.8 and GB 2.3.16; 2.4.4).

The Ḫodāśin-sacrifice:

└ GB 2.4.19 7.

This brief mention of the Ḫodāśin is borrowed from AB 4.1.6-8. The Ḫodāśin is so-called because in it sixteen stotras are chanted and sixteen sātras are recited.

The Vājapeya - sacrifice:

└ GB 2.5.8 7.

Section 8, illustrating the Vājapeya sacrifice, agrees with the order of Vait. (27.1-17); and it is obviously borrowed from PB 18.7.

The Aptoryāma-sacrifice:

└ GB 2.5.9-10 7.

Section 9 and 10 deal with the Aptoryāma-rite. The Aptoryāma is sometimes classed with the Atirātra as an Ahīna, instead of an Ekāha, but here it is an Ekāha rite. The legend about Prajāpati is more or less original in this text. Section 9 can be compared in a general way with PB 20.3.2; and section 10 has some similarity with KB 30.11.

The Atirātra-sacrifice:

└ GB 2.5.1-5 7.

The Atirātra attains the number of twenty-nine stotras

and Sastras by adding twelve Stotras and Sastras in three rounds; these are followed by the Sandhi-stotra (JV P.99-104) chanted at daybreak. Section 1 is almost identical with AB 4.5, it gives the legend of the expulsion of the Asuras from the night by means of the parikrama. Section 2 is borrowed from AB 4.6.4-7, it explains the advantages of the sastras at the three rounds (cf. Vait.26.2). Section 3, borrowed from AB 4.6.8-14, explains as to how the Pavamana-stotras can be used for the oblations performed at the night also. It explains other features of the Atirātra sacrifices which are modelled after the Rāhas (cf. Vait.20.15). Section 4, borrowed from AB 17.7, gives a personification of the sacrifice in which identification of the various parts of the sacrifice and the officiating priest is shown with the limbs of Puruṣa. Section 5 deals with the expulsion of the Asuras from the three parts of the night by means of the three sastras in the Gāyatrī, Trisṭubh and Jagatī metres.

The Ahina-sacrifice:

[GB 2.5.11-2.6.16] 7.

The account of the Ahina-sacrifice is partly based upon and partly similar to that of sixth Pañcikā of AB.¹⁷

It is interesting to note that GB 2.5.11 uses the term anaitihika- for ahina-, which term is not found in lexicons.

The GB 2.6.6 explains as to why the Hotṛ recites two ukthas and one sūkta, whereas his assistants, the Hotrakas, recite one uktha and two sūktas each. The first part of section 7 specifies the sastras of the Hotrakas to be recited to their

17. For borrowings see Introdn., § 5, under AB.

respective pairs of divinities. Section 6 as well as first part of section 7 seems to be original with this text. At the end of section 7, dealing with the *sikṣāni*, the text, however, follows AB 6.27.1-6. Section 15, dealing with the recitation of the Āhanasyā-verses, has considerable degree of independence. However, it works over AB 6.36.4-7 (cf. Vait. 32.31).

The Sattras:

[GB 1.4-1.5.1-6; 3-22 (Mystic-theosophic exposition of the Sattras of the year) — 7.

The account of the mystic-theosophic exposition of the sattras of the year is mainly taken from book 12 of SB. For borrowings (see Introdn., § 5, under SB).

The rite of Dvādasāha, twelve days, can be performed either as an Ahīna or a Sattva. All rites with more than twelve pressing days are Sattras.¹⁸ The Dvādasāha is the model for all the other Ahīna rites (i.e., from two upto twelve days) and the Sattras (from twelve days upwards), the model of the sattva lasting for year is the 'Gavam Ayana'.

The first day of the sacrificial session called Gavāyana is the Prāyapīva Atirātra. The performance of this session lasts a year, and it includes the following sacrificial periods and days:-¹⁹

18. Cf. *Ritualliteratur*, pp.154-5; SMITH, RGS XIV, p.55 ff.; EGGERLING, SBE XLI, Introdn., p.xxii; XLII, p.237, n.; XLIV, p.139 ff., n.

19. Cf. *Ritualliteratur*, p.157 ff.; LANG, AB (Tr.), p.347, n.; SMITH, RGS X-V, p.56 ff.; SBE XLIV, pp.139-40, n.; XI VI, p.402, n.; 427; n.

Prāyanīya Atirātra, or opening day.

Caturvīṣā day; Agniṣṭoma or Ṛkthya type; all the stotras are characterised by the Caturvīṣā Stoma.

First month. 4 Abhiplava Sañgas = 74 days.

1 Prāthya Sañaha = 6 days.

Second month. 4 Abhiplava Sañgas.

1 Prāthya Sañaha.

Third month. 4 Abhiplava Sañgas.

1 Prāthya Sañaha.

Fourth month. 4 Abhiplava Sañgas.

1 Prāthya Sañaha.

Fifth month. 4 Abhiplava Sañgas.

1 Prāthya Sañaha.

Sixth month. 3 Abhiplava Sañgas.

1 Prāthya Sañaha.

1 Añhijit day (characterised by all the Stomas and both the Rathantara and Brhat as Prāthas).

These 28 days, with the two opening days, complete the sixth month.

Vīquvat day, or central day; Añiṣṭoma type; Ekavīṣā Stoma; Brhat or Mahādivakīrtya as Prāthas.

Seventh month. 3 Svarasīman days reverted.

1 Viśvajit day (characterised by all the Stomas and Prāthas).

1 Prāthya Sañaha reverted.

3 Abhiplava Sañgas reverted.

These 5 days, with the two concluding days, complete the

seventh month.

Eighth month.

1 Pr̄̄thya Ḫadha reverted.

4 Abhiplava Ṣadhas reverted.

Ninth month.

1 Pr̄̄thya Ḫadha reverted.

4 Abhiplava Ṣadhas reverted.

Tenth month.

1 Pr̄̄thya Ḫadha reverted.

4 Abhiplava Ṣadhas reverted.

Eleventh month.

1 Pr̄̄thya Ḫadha reverted.

4 Abhiplava Ṣadhas reverted.

Twelfth month.

3 Abhiplava Ṣadhas reverted.

1 Āyus day.

1 Go day.

1 Dasrātra (10 days).

Mahāvrata day (Agnisṭoma).

Vdayaniya Atirātra, or concluding day.

The Ṣadha, or period of six soma days, is of two kinds, namely, the Abhiplava Ṣadha or the Pr̄̄thya Ṣadha.²⁰ Both these require the use of the Rathantara-sāman on uneven days, and that of the Br̄hat-sāman on even days. The main difference between them lies in this that the Pr̄̄tha-stotras of the Abhiplava are performed in the ordinary (Agnisṭoma) way, whereas the Pr̄̄thya Ṣadha requires their performance in the proper Pr̄̄tha form.²¹

In the Abhiplava Ṣadha the usual four stomas come everyday, but in a divergent manner. In this respect, three groups or forms are adopted for the performance of the stotras at the Agnisṭoma and Uktiya, namely, the Jyotis, Go and Āyus,

20. For details see SBE X. VI, pp.402-3, n.; HOS X. V, pp.63-9.

21. See SBE XXVI, p.339, n.2.

in this manner:

Stotra	Jyotis	Go	Āyus
Bahispavānāna	Trivṛt	Pāñcadāsa	Trivṛt
Ājya Stotras	Pāñcadāsa	Trivṛt	Pāñcadāsa
Mādhyāhnikapava- māna	Pāñcadāsa	Saptadāsa	Saptadāsa
Pr̥̄thya Stotras	Saptadāsa	Saptadāsa	Saptadāsa
Ārbhavapava- māna	Saptadāsa	Ekaviṁśa	Ekaviṁśa
Agnistoma Sūman	Ekaviṁśa	Ekaviṁśa	Ekaviṁśa
Uktha Stotras	—	Ekaviṁśa	Ekaviṁśa

In the case of the Pr̥̄thya Saṅgha the Stomas vary from day to day, but in the Abhiplava only one is applied each day. The sixth day of the Pr̥̄thya Saṅgha is of special importance. At its third pressing, the priests, viz., the Hotṛ, Maitrāvarupa, Brāhma-pacchaṅsin and Aucchāvaka recite the Śastras, viz., the Nābhāneśīḍha and Nārāśāṁsa; the Vālakhilyas; the Sukīrti and Vṛṣakapi and Kuntāpa; and the Evayāmarut. Whether it be Pr̥̄thya or Abhiplava, the Śāstra begins with
(1) the Stotriya and Anurūpa,
(2) the kādvant Pragāthas,
(3) the Ārambhāpiya,
(4) the daily hymn (abharahāśaya-),
(5) the Saṅkāta.

In the use of the Saṅkātas there is one point the employment of Dhāyyās on the fourth, fifth, and sixth days, consisting of Virāj verses and verses by Vimada on the fourth, Pāṅkti verses on the fifth, and Parucchepa's verses on the sixth day.

(1) THE PRAVARGYA

[GB 2.2.6 _7.]

Section 6 gives the yajña-legend, in which the word makha- is explained in the manner of Nir. Then the Pravargya-rite follows the usual procedure, the myth about this rite is borrowed from B 1.13. The performance and mantras in the main accord with Vait. 13.26 ff.¹. The mantra: gharmah tasyāni, is also quoted by Vait. 14.1, from gharma-
sukta (AVP 8.16).

(2) THE AGNICAYANA

[GB 2.1.18 _7.]

Description of the Agnicayana-rite after the Āśrayana offering is, indeed, out of place in this text. This section prescribes the Apratiratha hymn (AVS 19.13) for this ceremony. Mention of the Homas like samskritita- and durastāt is made, which are purely Ātharvanic ones.¹

1. For this rite see Rituallitteratur, pp.127; 134 ff.; SBE XII, p.44, n.1; KATHI, nos XVII, pp.cxxiii-cxxv; J.A.B. van SUIJENH, The Pravargya, Poona, 1963.

1. For these Homas cf. e.g., Vait.1.4; 2.10; 3.5; 23.20; Kaus. 3.19; 30.29; 40, etc.

§ 11. EDITIONS OF THE TEXT

The Gopattha rāhāga, as it has come down to us, does not bear any accent mark. No commentary on the text is available either in the printed-form or in the manuscript-form. Therefore, we will have to pass over in silence the question of the commentary (-ies) on the text. The printed editions of the text have no real variants.

This text was first edited by Jājendralāla Dīkshita and Haracandra VIDYĀRĀMA (abbr. to M), in the Bibliotheca Indica, New Series Numbers 218 and 237 (Work Number 69), Calcutta, 1872. This edition provides 'Introduction' to the text, wherein the editors, besides giving details of the MSS utilised for the edition, have given a brief summary of the contents of the text. A word may be said about this edition that at times the editors are not at pains even to give their own conjectural emendation at all, where the emendation could have easily been suggested. Besides, some lacunae in the text, it sometimes provides us with better readings, e.g., āprīva-nigam- (1.1.29) for āprīvā-nigam- of G's edition; rīyad bhūtan (1.1.9) for rīyā pā bhūtan of G's edition; rāthānām nyantaram (1.4.23) for rāthānām nyantaram of G's edition; and grhīnīlā^{āmeyukh} (1.6) for grhīnī māyam of G's edition, only to mention a few.

This text was also edited by Jīvānanda VIDYĀRĀMA from Calcutta in 1891. I could not have access to this edition. Moreover, I did not find it necessary to utilise it, simply because Kṣemakarapādāsa T. I. Dīkshita, in his edition (with Hindi Translation), which appeared in 1924 from Allahabad, has reproduced this very edition, as he clearly mentions in his brief Introduction.

Among all the four editions of the text the best critical one is that of Dieuke G. & Tha (abbr. to G), which was published from Leiden in 1919. It will be of no use to account for the usefulness of this edition. The editor has taken utmost pains either in suggesting the emendation (s) or in pointing out dubious reading (s). This edition being most scientifically prepared⁴, has primarily been utilised by me in translating the text. Despite the editor's best efforts there are some printing errors which have remained unnoticed, e.g. dikṣā for dīkṣā (1.5.2, p.116, 1.3); vīryena for ylryena (2.5.6, p.233, 1.13); lokassa for lokasya (2.5.3, p.234, 1.9); pratisthanayati (twice) for pratisthanayati (2.6.9, p.263, 1.9), only to point out a few.

The editor provides us with the most useful and exhaustive 'Einführung'. The following sections of her Introdn. are most useful to the researchers: Inhalt des Gop. Br.; Die Stellung des Gop. Br. in der Atharvaveda Literatur; Verhältniss des Gop. Br. zu andern Texten; Parallelstellen zwischen Gop. Br. und andern Texten; Wörter, die nicht im Pv vorkommen, oder nicht genügend belegt sind; Einige Bemerkungen über die im Gop. Br. vorkommenden Mantra. In the appendix the list of mantras, verses and sacrificial formulas is given in the ('evanāvari') alphabetical order which is undoubtedly very useful.

Pandita Kṣemakarapādā II IV 1¹ (abbr. to K) in 1924
from Allahabad reproduced VITĀRĀKA'S edn (as he mentions

1. Surprisingly enough, the bibliographers such as RINGER,
Bibliographie Védisique, Paris, 1931; L. J. BROWN, A union list of printed Indic texts and translations in American libraries, New Haven, Connecticut, 1938; D. K. BHATTACHARYA, Vedic bibliography I, Bombay, 1946, have not recorded the editions of D'ITALIA-GUHA and THA-I.

in his brief Introduction) along with his own Hindi Translation and brief explanatory notes in Sanskrit. This translation is based upon the religious and traditional outlook, therefore, the translator has understood most of the expressions or passages in that light. Needless to say, this edition has got very little value from the point of view of the text criticism. There are some places where the translator seems to have properly understood the words or expressions, e.g., āsasty- (1.1.33); kalāś-stuti-gopalāyanam (1.3.24), of course, in this expression the word gopalāyanam has first not been amended and then understood by him, but so far as the word kalāśa-is concerned, he seems to have made some attempts to interpret it, however, it still remains a moot point, etc. etc. In his index he gives the list of mantras and verses in the alphabetical order.

Besides these four editions, the following 'ms have also been consulted, which are now being utilised by C.S.I., University of Poona, for bringing out a critical edition of the text:²

No. 409	<u>90</u>
	<u>1330-81</u>
	<u>33</u>
No. 410	<u>—</u>
	<u>1330-31</u>
No. 411	<u>20</u>
	<u>A 1831-82</u>

2. These 'ms belong to B.I.I., Poona. The number of the 'Descriptive Catalogue' refer to 'Government Collections of Manuscripts, Deccan College, Poona, compiled by S... MVALVALI. (and published by the then Government of Bombay), 1916, pp.293-306.

No 412	<u>89</u>
	<u>1330-31</u>
No 413	<u>136</u>
	<u>1879-80</u>
No 414	<u>36</u>
	<u>1834-86</u>
No 415 (Pūrvārdha)	<u>6</u>
	<u>1370-71</u>
No 416 (Pūrvārdha)	<u>37</u>
	<u>1334-36</u>
No 417 (Pūrvārdha)	<u>137</u>
	<u>1879-80</u>
No 418 (Uttarārdha)	<u>7</u>
	<u>1370-71</u>
No 419 (Uttarārdha)	<u>133</u>
	<u>1379-80</u>
No 420 (Prapāthakas 2,5,6)	<u>36</u>
	<u>1333-34</u>

Two MSS in the private possession of Dr. H.R. Divalkar of Poona, dated Śaka 1642 and Śaka 1773-74, have also been consulted.

A word may be said about these MSS that they are practically of very little use, since the various dubious readings in these MSS are found in the same way as they are found recorded in the printed editions.

Despite all these printed editions and MSS the text at several places still remains very corrupt. In those places the translator has either to emend the text in accord with the parallel text, if any, or he had to struggle hard in emending the text in order to give proper sense to the text. Proper punctuation marks are lacking in all these printed editions as well as in all the MSS.

§ 12. METHODS ADOPTED IN THE THESIS

In translating the Gopatha Brahmana text the following methods have been adopted by me:-

1. It has been my endeavour throughout to render the text as literally and faithfully as I could. But there are many words or expressions or sentences in whose case ^{the} literal rendering could not yield precise sense. Therefore, the only alternative had been to keep the 'contextual situation' by it (the contextual situation) I mean 'the meaning which the context of a particular text demands', in predominance in rendering the text. The words, which the text does not read, but are needed for proper understanding of the text, have been inserted in the parentheses.

2. Translation is followed by notes, which consist of:

(i) Contents and sources: The contents as well as the source (s) of the section (s) are given wherever necessary.

(ii) Variant readings: Variant readings, as recorded in the editions of the text (other than G's edn) as well as those found in MSS, have been noted; sometimes the readings of the parallel text(s) have also been noted. (iii) Emendation: So far as it was possible, it has been my endeavour to make out some sense out of the text without suggesting any emendation. But, there are some cases where the text is unintelligible and it does require emendation. In emending the text the parallel text (s), if any, is (are) primarily borne in mind; in the absence of the parallel text (s) the 'contextual situation' is kept in predominance, and the text is emended accordingly.

(iv) Citations: In citing the mantras, verses and sacrificial

formulas, the ritualistic source from which they are adopted is borne in mind. If a particular mantra or verse occurs in its source-text more than once in the same context only the first occurrence from each text is recorded. (v) Linguistic facts: Linguistic peculiarities of the text, such as the words of single occurrence, words connoting special meanings, syntactical peculiarities and others have been pointed out. (vi) Proper names: The proper names, occurring in the text, have been explained and an attempt has been made to identify them with the help of the available sources.

3. Indices. (1) Citations of mantras, verses and sacrificial formulas: A Concordance of the mantras, verses and the sacrificial formulas occurring in this text has been prepared. The arrangement of this Concordance follows the Devanāgarī alphabetical order. Mantras are always shown by their pratikas (even if they may have been quoted in extenso). In the case of this text in fixing the source of the mantras one cannot be too careful, since this text has exploited its mantras from almost every Saṁhitā and Brāhmaṇa text. By source is meant here the immediate influence on the text wheresfrom a particular mantra, verse or sacrificial formula seems to be adopted. These references show the source of our text, wheresfrom it has adopted its mantras, etc. In order to draw a parallel line of comparison the references to the Ātharvaṇic texts like Vait. and Kaus. are always made, if the mantras or formulas are repeated therein too. From a particular text only the first occurrence is taken into account (in the case of the verses occurring in the Saṁhitā texts). If a particular

mantra or formula occurs many times in a particular text in that case only such reference is taken into consideration as is parallel to our text from the point of view of its subject-matter.

(ii) In one of the indices such words are indexed in their alphabetical order as are either not properly understood or are not recorded by VEDHVA JNAN BHU in his VPK, B and Ār. Thus while this index will be helpful to the researchers, it may also prove to be a supplement to VPK.

§ 13. ACKNOWLEDGEMENTS

There now remains to me the pleasant task of acknowledging the help I have received in the execution of this thesis. First and foremost I offer my sincere thanks to Professor Dr. R.N.DANDEKAR for providing me with a U.G.C.research scholarship and also for his kind and ever-encouraging treatment. The inception of this work is due to the suggestion of my revered Guru, Dr.N.J.SHENDE, who initiated me into the field of Vedic research. Unfortunately, he is no more to see this work in its completed form. After the sad and sudden demise of Dr.SHENDE I received the guidance of Prof.Dr.G.V. DEVATHALI for a couple of months, who was always ready to help. This work finds its completion under the guidance of Dr.C.G.LAHIRI. It is beyond expression to account for the part played by Dr. C.G.LAHIRI, by means of his many valuable corrections, lucid suggestions, advice in literary as well as in other matters, and most friendly interest. I take this opportunity to express my heart-felt gratitude to him. Whatever

good points there are in this work are due to him; for any shortcomings I alone am responsible.

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I am thankful to the staff of the libraries of the Centre of Advanced Study in Sanskrit, Bhandarkar Oriental

Research Institute, and the Deccan College, Poona, for their kind co-operation. Lastly, Mr.S.B.KHAN, M.A.R deserves a special mention for typing this thesis with utmost accuracy and care.

May this work be a small 'Dedication' to the sacred memory of my Guru, the late Dr.N.J.SHENDE.

HUKAM CHAND PATYAL

THE GOPATHA BRAHMANA
PŪRVABHĀGA
PRA PĀTHAKA I

Om¹. Salutation to the Atharvaveda.

I.1.1

Om. This Brahman, indeed, was in the beginning, just the single self-existent.² It reflected, 'I am the great Yakṣa,³ just one only.⁴ Oh, let me create from myself a second Deity of like measure with myself.' It toiled (itself), heated (itself), thoroughly heated (itself). In the forehead of this (Brahman) which had toiled (itself), had heated (itself), had thoroughly heated (itself), sweat, viz. moisture was generated.⁵ It became delighted thereby, it said (to itself), 'I, the great Yakṣa, have known good knowledge.' In that it said, 'I, the great Yakṣa, have known good knowledge', therefore, good knowledge was born. That which is (really) good knowledge mystically they call it sweat.⁶ Gods are fond of the mystical (presentation) as it were, and haters of the direct (presentation).

1. The sacred syllable traditionally uttered or used at the beginning of a sacred text.
2. The edns of M and K read svavanty evam ..., whereas G's edn. reads svayabhy evam Here G's reading seems to be preferable.
3. The word yakṣa comes often in the Rāmítas, Brāhmaṇas, śāstra-texts and Upaniṣads. It carries various meanings in these texts. According to Anand K. Chakraborty (f., "The Yakṣa of the Vedas and Upaniṣads", JJS, LVIIT (4), April 1939, pp. 231-4), the word could best be translated

by "division" (as "genius" but not as "de on"). Also see D.W. de L. & C.L., "The Philosophical Import of Vedic Yajna and Yājñī Yajña" [in] I (1), November 1943, pp.24-33. * in his introduction to the text (p.12) renders it as "the highly adorable"; according to him, this rendering is doubtful. * in his translation follows *. According to *śāstra* 11, explanation the word can be t be rendered as "The great Wondrous Spirit".

4. The eds of *V* and *K* read ... tad evam evā'si, whereas G's edn reads ... vad ..., the former reading seems to be preferable.

5. See Hans O.S.T.M., The Syntax of Cases in the Narrative and Descriptive Prose of the Brahmanas (Pt. I. The Indirect Use of Cases), § 45, Ex 27, (Heidelberg 1920), p.176.

6. See *ibid.*, § 27, Ex 3, p.47.

I.1.2

He (the Brahman)¹ further toiled, further heated,
further thoroughly heated himself. From all the pores of
hair of him who toiled, heated, thoroughly heated several
streams of sweat flowed down. By means of these (streams
of sweat) he became delighted. He said (to himself); with
these (streams of sweat) I shall support all this, whatever
(is to be supported); with these I shall create all this,
whatever (is to be created); (and) with these I shall obtain
all this, whatever (is to be obtained). In that he said; with
these I shall support all this, whatever (is to be supported);
therefrom the streams came into existence. Something is
sustained in them, that is why the streams have their so-called
name. In that he said; with these I shall create all this,
whatever (is to be created); therefrom wives² were born, and
in them³ a man is born, who is a son, that is why wives have

their so-called name. Jīva is the name of hell full of several hundred sufferings, one who protects (his Father) from that (hell), is a son, that is why son has his so-called name.⁴ In that he said⁵; With these (waters) I shall obtain all this, whatever (is to be obtained); therefrom waters came into existence, that is why waters have their so-called name. Thus, indeed, he fulfills all desires which he desires (to fulfil).⁶

1. Here the word is used in the masculine.
2. Even though the MSS have jāyā in plural, yet G prefers it to be in singular (as supported by DONELING), because the words parusa and putra are in singular. In fact, there appears to be no need for a singular form, because jāyah would denote womanhood in general.
3. Read yac cā'su for yic cā'su ('s edn).
4. For the etymology of the word putra see RV 7.6.1 and Mr. 2.11. The word abhibhavita, according to the lexicons is not attested elsewhere. K derives the word tara-from √tp 'abhibhave, and renders it as 'abhibhava-yatan', "that which is possessed of several hundred sufferings (defeats)?"
5. Waters have been described as 'all-sustaining' and 'all-obtaining'. This concept of manifold fiery qualities in Jāyu, Urya, Āndra and Āśa occurs in AVS 2.20-23. See HULLIGER, IV and G, § 45, pp.50-63.

I.1.3

He (the Brahman) having created these waters kept on looking, in them he looked his own image. Of him (the Brahman) who was looking this (image), the seed, dropped off of its own accord,¹ and it remained in waters. These waters

he then toiled over, heated, thoroughly heated; they being toiled over, being heated, being thoroughly heated together with the seed became twofold : one (half) of them being excessively salty, not drinkable, not palatable, - they not being appeased², continued to envelop the seed², the ocean³. But the other (waters) which were drinkable, palatable, appeased - these he then toiled over, heated thoroughly heated⁴. The seed which came into being from these being toiled over, being heated, being thoroughly heated (waters) that dried up. From that ("dried up seed") Bhrgu came into being, that is why Bhrgu has his so-called name. Indeed like Bhrgu he who knows thus, shines in all worlds.⁵

1. See OB. P., on. cit., § 49, Ex 61, p.122.

2. Cf. yrtvā'tiśthan & with yrtvā'tiśthat RY 10.90.1.

3. See OB. P., on. cit., § 9, Ex 4, p.11.

4. Ibid., § 19, Ex 4, p.36.

5. The derivation of Bhrgu from $\sqrt{\text{bhṛ}}$ 'to roast, dry up', is interesting. It shows his supremacy as an ātharvanic seer, further it explains his nature. For the etymology of this word see Mir. 3.17.

I.1.4

Having created Bhrgu he (the brahman) disappeared. He, the created Bhrgu moved towards the east.¹ Speech resounded to him 'Vāyu, Vāyu'. He returned, (and) he moved towards the

southern direction. Speech resounded to him 'Ātarisvan,
Ātarisvan! He returned, (and) he moved towards the western
direction. Speech resounded to him ^{'Pavāna'} Pavāna! He returned,
(and) he moved towards the northern direction. He (Bṛhma)
said (to speech), 'I did not know him (the Brahman). (Speech
resounded to him), Well, search him below into waters'. In
that (that speech said), 'Search him below into waters; that
became Atharvan; that is why Atharvan has his so-called name.
Of this same reverend sage Atharvan, - as the hair of Brah-
man, as (his) limbs, as (his) breath, - even so the whole
body of this (sage) came into being.² Brahman said to him,
Atharvan, Having created the beings of Prajāpati, protect
them. In that he said, Having created the beings of Prajāpati,
protect them; therefrom Prajāpati came into being; that is
why Prajāpati has his so-called name. Prajāpati, indeed, is
the Atharvan (the seer).³ Like Prajāpati he who knows thus,
shines in all worlds.

1. G's edit correctly reads ālitu, whereas the edits of A and K read gīta.

2. See G. P.M., QM śikha, 4.4.2, Ex 2, p.111.

3. Prajāpati at A. 4.4.2 is described as an originator of
the world and creator of beings.

I.I.6

He (the Brahman) toiled over, heated, thoroughly
heated him, Atharvan the seer. From this (Atharvan-seer)

being toiled over, being heated, being thoroughly heated, he (the Brahman) created ten-fold Atharvan-seers connected with (the rgs)¹ - one, two, three, four, five, six, seven, eight, nine and ten respectively. He (the Brahman) toiled over, heated, thoroughly heated these Atharvan-seers. From these (Atharvan-seers) being toiled over, being heated, being thoroughly heated, he (the Brahman) created ten-fold descendants belonging to Atharvan-seers connected with (the rgs) - eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen and twenty respectively. He (the Brahman) toiled over, heated, thoroughly heated these Atharvan-seers and descendants belonging to the Atharvan-seers. From these being toiled over, being heated, being thoroughly heated whatever mantras he perceived, that became Atharvaveda. He (the Brahman) toiled over, heated, thoroughly heated this Atharvaveda. From this being toiled over, being heated, being thoroughly heated the syllable "Om" (i.e.) the mind, rose upward.² hoever my desire : "I would perform (a rite) by means of (the rgs of) all these Atharvans and the descendants belonging to Atharvan-seers," should perform by means of this mahāvāhṛti (= Om) itself. He who knows thus and he who knowing thus performs (a rite) with this mahāvāhṛti (= Om) of him through Atharvans and Atharvan - descendants (the rite) becomes performed.

1. G.B 1.1.6 and 3 speaks of twenty mythical sages descended from Atharvan and Angiras.

The exact significance of the expression ekarśān etc., is, however, not very clear to me, but it seems to express some idea like this: "ten-fold Atharvan-seers connected with yoṣi - one, two etc!" J. G. ALLA, The Sayayajñas, p.160, thinks that ten Atharvan seers and ten Atharvapāraśeyas represent the twenty books of the AV. However, the exact significance and know of the number twenty seems to be rather mythical than real one, therefore, it is difficult to suggest with any certainty as to whether the number twenty represents AV or something else.

2. See CHITTEL, Ma. Sita, I 44, p.97.

I.1.6

¹ He¹ (Brahman) further toiled over, further heated, further thoroughly heated himself. From his self alone he created three worlds - earth, midregion and heaven. From feet, indeed, he created the earth, from belly the midregion, from head the heaven. He toiled over, heated, thoroughly heated these three worlds. From these (worlds) being toiled over, being heated, being thoroughly heated, he created the three gods - Agni, Vāyu, Āditya. Indeed, he created - Agni from the earth, Vāyu from the midregion, Āditya from the heaven. He toiled over, heated, thoroughly heated these three gods. From these (gods) being toiled over, being heated, being thoroughly heated, he created the three Vedas - i.e., Yajus and Sāman. From Agni he created the R̄gveda, from Vāyu the Yajurveda, from Āditya the Sāmaveda. He toiled over, heated, thoroughly heated the three Vedas. From these (Vedas) being toiled over, being heated, being thoroughly heated, he created the three mahāvāyārtis - bṛih, bhuvaḥ, svaḥ. From the R̄gveda (he created) bṛih, from the Yajurveda bhuvaḥ, from the

Sāma-veda ayah. Whoever may desire: "I would perform (a rite) by means of all these three Vedas", should perform (it) by means of these mahāvākṛtis (= bhūt, bhrīvah, ayah) alone. He who knows thus and he who knowing thus performs (a rite) by means of these mahāvākṛtis: of him by means of these three Vedas (the rite) becomes performed.

1. This subject is treated in an expanded form in the second cosmogony G.B 1.1.17 - 19.

I.1.7

Those (waters) which having encircled the seed, the ocean, rested into (it); those (waters) flowed together towards the east, south, west and north. In that those (waters) flowed together (towards it)¹, therefore, it is called samudra (ocean). Frightened they said; To thee lord, alone may we choose as King! And in that having encircled (the ocean), rested into (it), that became Varuna. Him who is (really) Varuna they call mystically Varupa.² Gods are fond of mystical (presentation) as it were, and haters of direct (presentation). He (Varupa) was released from the ocean. He became Mucyu. Him who is (really) Mucyu they call mystically Mṛtyu (Death).³ Gods are fond of mystical (presentation) as it were, and haters of direct (presentation). To him Varupa alias Mṛtyu, he (Brahman) toiled over, heated, thoroughly heated. From all organs of him who was toiled over, was heated, was thoroughly heated -

sap flowed down. That became sap of organs (āṅgarasa). Him who is (really) āṅgarasa they call mystically Āṅgiras.⁴ Gods are fond of mystical (presentation) as it were, and haters of direct (presentation).⁵

1. GB has augmentless impf. form śamavadravanta.

2. See C.R.H., Shāstra, 2 27, Ex 3, p. 47.

3. Ibid.

4. Ibid.

5. The origin of the Atharvans and Āṅgirases is said to be from Brahman, the cause of creation. In the whole of AV they occur only once in a compound form at AVS 10.7.20 Āṅgirya'bhiseso mukham, here these are described as the mouth of the Brahman.

I.I.8

He (the Brahman) toiled over, heated, thoroughly heated him, Āṅgiras the seer. From this (Āṅgiras-seer) being toiled over, being heated, being thoroughly heated, he (the Brahman) created Āṅgiras-seers connected with the number twenty.¹ He toiled over, heated, thoroughly heated these Āṅgirases connected with the number twenty. From these (Āṅgirases) being toiled over, being heated, being thoroughly heated, he (the Brahman) created ten-fold descendants belonging to Āṅgiras-seers connected with the number sixteen,eighteen, twelve; and connected with the ~~one~~-one, two, three,four, five, six and seven respectively. He toiled over, heated, thoroughly heated these Āṅgiras-seers and descendants of

Āngiras-seers. From these being toiled over, being heated, being thoroughly heated - whatever mantras he (the Brahman) perceives, that become the Veda belonging to Āngirases.² He (the Brahman) toiled over, heated, thoroughly heated the Veda belonging to Āngirases. From this (Veda belonging to Āngirases) being toiled over, being heated, being thoroughly heated the bisyllabic letter "Janat" manifested itself.³ Whoever may desire: "I would perform (a rite) by means of (the gos of) all these Āngirases and the descendants belonging to Āngiras-seers"; should perform by means of this mahāyāhṛti (= Janat) itself. He who knows this and he who knowing thus performs (a rite) with this mahāyāhṛti (= Janat); of him through Āngirases and Āngiras- descendants (the rite) becomes performed.

1. Patañjali on Pāṇini 5.2.37 cites vīśino'ṅgirash, as an example of the secondary suffix śin. This expression does not occur elsewhere.
2. This is correlation between cosmogony of the seers Atharvans and Āngirases as is shown in G 3 1.1.6.
3. The mahāyāhṛti "Janat" of the Āngirases is contrasted with the mahāyāhṛti "Om" of the Atharvans in G 3 1.1.20; 2.24; 3.3; 2.2.14. For the origin of "Janat" cf. RV 2.21.4; 4.40.2 (also cf. RV 3.61.4).

I.1.9

Upright he (Brahman) stood, he firmly sustained these worlds. Therefore while reciting the verses composed by the Āngirases one stands upright. He should contemplate that vow in mind: "Whatever I shall meditate in mind that will be the

same'; indeed, the same happens. Thus, it has also been said in the verse ; This is the most excellent Veda born of fervour and (it) came into being in order to destroy the oppressors of (the knowers of) Brahman¹. The moving existent (world) created by that (Brahman) is its debtless (i.e.its own) wide (-expanded) dwelling? These missile weapons indeed, are female relations of the Añjirases. He who knows thus, he performs manliness by means of these missile weapons.

1. Agusta in his Introduction to AV. C VI. HVA. 10. 8. 10. edn, p. 67 has expounded this verse. He reads hi for ha and brahmaṇām bhāya for brahmaṇām bhātām of G. If Agusta's reading were to be accepted in that case this verse can be rendered as : " This (the Veda) came into existence in the heart of them who know the Brahman".
2. G's edn reads rīyā rg bhātām, whereas the edns of M and K read rīyād bhātām. G in her f.n. conjectures the three readings: rīyā bhātām, rīyād bhātām, rīyā rg bhātām. Here the most intelligible reading so is to be that of the edns of I and K, and accordingly the text can best be rendered. This verse is not traceable elsewhere.

I.I.10

He¹ (the Brahman) reflected upon (looked) the quarters - the east, south, west, north, fixed (nether) and above. He (the Brahman) thereupon toiled over, heated, thoroughly heated these quarters. From these (quarters) being toiled over, heated, thoroughly heated, he (the Brahman) created the five Vedas - Arpa Veda, Pisācas Veda, Asura Veda, Itihāsa Veda and Purāṇa Veda. He (the Brahman) indeed, created the Arpa Veda or the

science of serpents from the eastern quarter, the Pīśāca Veda or the science of hobgoblins from the southern quarter, the Asura Veda or the science of demons from the western quarter, the Itihāsa Veda or the science of history from the northern quarter and the Purāṇa Veda or the science of ancient legends from the fixed (nether) and above quarters. He (the Brahman) toiled over, heated, thoroughly heated these five Vedas. From these (Vedas) being toiled over, being heated, being thoroughly heated, he (the Brahman) created the five mahāvīrtis - Vyñhat, Sarat, Suhat,² Mahat and Tat. He created Vyñhat from the Pārpa Veda, Sarat from the Pīśāca Veda, Suhat from the Asura Veda, Mahat from the Itihāsa Veda and Tat from the Purāṇa Veda. Whoever may desire: "I would perform (a rite) by means of all these five Vedas"; should perform (it) by means of these mahāvīrtis (= Vyñhat, Sarat etc.) alone. He who knows thus and he who knowing thus performs (a rite) by means of these mahāvīrtis: of him by means of these five Vedas (the rite) becomes performed.

1. This section deals with the creation of the five Vedas and the five mahāvīrtis. These are elaborated by the Brahman from the six quarters and from the five Vedas respectively.
2. The eds of I and K read suhat, which reading is adopted by MS. B. 1.1.1, AV and G, s. 27, p. 118, whereas G's edn reads Suhat, which is also found in MS. B. 1.1.1, 91.12 (B. 1.1.1's edn., s. 25 117). Here the latter reading is obviously the correct one.

I.I.11

He¹ (the Brahman) reflected upon (looked) near and distant quarters. He thereupon toiled over, heated, thoroughly heated them (the near and distant quarters). From these (quarters) being toiled over, being heated, being thoroughly heated, the syllable "Sam" sprang up. Whoever may desire :"I would perform by means of these near and distant (quarters); should perform (a rite) by means of this mahāvāhṛti (= Sam) itself. He who knows thus and he who knowing thus performs (a rite) by means of this mahāvāhṛti (= Sam): of him by means of all these near and distant quarters (the rite) becomes performed.

1. This section describes the extraction of the high syllable "Sam" from the near and distant quarters by the Brahman, with allusion doubtless, to the 'Santa-Veda'.

I.I.12

He (the Brahman) further toiled over, further heated, further thoroughly heated himself. He, indeed, created from mind the moon, from nails the stars, from hair (of his body) the herbs and trees, from minor breaths many other gods.¹ He further toiled over, further heated, further thoroughly heated himself. He reflected upon this three-fold seven-stringed and twenty-one numbered sacrifice. Thus, it has also been said in the verse, Agni (created) the three-fold and seven-stringed sacrifice. And this supporting sloka also says,

Seven are the (sons) pressings (= sacrifices) and seven are the sacrifices of cooked-food (Pātayajñas).³

1. According to K., Introduction, p.16, f.n., the expression aryan sevan should here be used in the sense of other beings other than herbs and trees.
2. AVP 6.23.1; Vait. 10.17c and Cf. RV 10.52.4; 12.4.1.
3. See GB 1.6.26.

I.1.13

He (the Brahman) collected it (the sacrificial material), (and) he performed a sacrifice with it. In that sacrifice the fire officiated as Hotr, wind as Adhvaryu, sun as Udgātr, moon as Brahman-priest, herbs and plants as subordinate priests, Visve Devas as the hotrakas (Hotr's assistants), Atharvans and Angirases as the protectors. Thus, indeed, these former learned srotrivas having concluded the expanded sacrifice, they address it (lit: they go up with it), 'May this Charma-pot which has been lifted up make the immortal progenies of the intoxicated ones not needless'. To those guardians of the sacrifice they call sadaharasarpakas,¹ (who are) profited with gifts.² As to this, Prajāpati used to say, If there are inefficient priests in the sacrifice who have not observed celibacy and who are wanting in earnestness, in that case, indeed, they say that there is destruction of sacrifice. With injury of sacrifice the sacrificer is injured. With injury of sacrificer the priests are injured. With injury of priests

the sacrificial gifts are injured. With injury of the sacrificial gifts the sacrificer with his progeny and cattle is injured. With injury of progeny and cattle the sacrificer is deprived of (lit: is injured from) the heavenly world. With injury of heavenly world acquisition and preservation of half of his (property) is injured, in which half (part of the sacrifice) they perform sacrifice. Thus, says a Brāhmaṇa text.

1. See U. TIL., op. cit., § 60, Ex 159, p. 243.

2. The word sacibhṛasarpak- literally means "those who move towards the sāṅgas (sacrifice)": They are the learned spectators who sit in the vedas - pandal of the Soma-sacrifice.

I.1.14

He who has his sacrifice injured or those who have their sacrifice injured may run towards the Brahman-priest who knows thus: 'Lord, homage (be) to you.¹ Do you heal up the injury of our sacrifice. Wherein there be injury (defect) in the sacrifice, therein having kindled the fires and having accomplished pacificatory water³ he thrice sprinkles the fires and thrice sprinkles round (the fires) (with the verse), To earth, to hearing.⁴ He (the Brahman-priest) thrice causes him to sip (water) who causes (the sacrifice) to be performed and sprinkles him. Then he sprinkles the sacrificial place. And also with the essence of the Vedas the injury (defect) of sacrifice is joined together. Then just as he should mix gold with salt, silver with

gold, iron with silver, lead with iron, tin with lead, in the same manner the injury of sacrifice is joined together. With the joining together of the sacrifice the sacrificer is joined together. With the joining together of sacrificer the priests are joined together. With the joining together of priests the sacrificial gifts are joined together. With the joining together of sacrificial gifts the sacrificer is joined together with his progeny and cattle. With the joining together of the progeny and cattle the sacrificer is joined together with heavenly world. With the joining together of heavenly world acquisition and preservation of half of his (property) is joined together, in which half (part of the sacrifice) they perform sacrifice. Thus, says a Brāhmaṇa text.

1. V 17.52 b; Ma 3 2.9.9; Ath 5 17.16 b; T 4.6.10.5 (with bhagavah for bhagavan of GB).
2. According to SIR F. LLD's Ved. Comp. this mantra does not occur elsewhere.
3. He (the Brahman-priest) accomplishes purificatory water for signing purposes with the verse : sai no devir (AVP 1.1.1; AVB 1.6.1).
4. This verse is an extraction of AVB 6.10.1.

I.1.15

as to this used to say the sage Atharvan ; God knowing.¹
They (the priests) should appease those pleasures which have been injured in the sacrifice. In sacrifice expiation rite is performed, and also much reverse is done, as it were.² Neither there is any affliction to this sacrifice, nor any defect comes

to the sacrifice. He who behaves as he likes, overpowers (lit: kills) the recurrence of death and the recurrence of birth. He who knows thus and he who knowing thus officiates as the Brahman-priest (in a sacrifice), he shines in all worlds. In which sacrifice the Brahman-priest knowing thus sits in the sadas towards the South, and in which sacrifice the Brahman-priest knowing thus sits in the south facing towards the north and makes offerings of clarified butter. Thus, says a Brahmana text.

1. This verse (?) is not attested elsewhere. By means of this verse the priests heel all those pleasures which have been injured because of some defect in the sacrifice.
2. The cdns of A and K read vilogah in place of viloga of G's edn. Here G's reading is preferable, for an adversarial form is needed in this place.

I.1.16

The Brahman¹ (neut.), indeed, created the Brahman (masc.) upon a lotus-leaf. He, the Brahman having thus been created, indeed, engaged (himself) into thought: "By what single syllable can I perceive (create) all desires (i.e. all desirable objects), all worlds, all gods, all Vedas, all sacrifices, all words, all fruition (gawnings), all immovable and movable beings?" He observed celibacy. He perceived (created) the syllable "Om"- of two letters, four morae, all-pervading, pre-eminent, unchangeable Brahman, the vyāhṛti belonging to the Brahman and having the Brahman as its deity. With this (vyāhṛti Om) he perceived

(created) all desires (i.e. all desirable objects), all worlds, all gods, all Vedas, all sacrifices, all words, all fruition (dawnings), all immovable and movable beings. With its first syllable he perceived (created) waters and moisture; and with its second syllable he perceived (created) brilliance and heavenly bodies.

1. GS I.1.16-30 is identical with the Prapava-Upanisad. Just as the Aranyak-Upanisad deals with the cosmogonic origin from the syllable "Om", so does G. In the opinion of G. (G., AV and G., 16), p.119, "the differences between two versions are unimportant. They are likely to be due to the blending of text and commentary in the Persian version, as well as to particular tertiary character of G.'s final result. In its form as an independent Upanisad the Prapava is divided into Brahmanas, embracing respectively sections 16-21, section 23 and sections 24-30 of G."

I.1.17

He (the Brahman) perceived (created) with the first vocalic mora of it (the syllable Om)- the earth, the fire, herbs and trees the Rigveda, the yājñikī Bhūḥ, the Gayatri metre, the Trivṛt - storm, the eastern direction, the spring season, the senses- the supreme speech-tongue, the essence.

I.1.18

He (the Brahman) perceived (created) with the second vocalic mora of it (the syllable Om)- the midregion, the wind, the Sāurveda, the yājñikī Bhuvāḥ, the Triṣṭubh metre, the Pāṇḍudāśa - storm, the western direction, the summer season, the senses- the supreme breath-two nostrils, the power of smelling.

I.1.19

He (the Brahman) perceived (created) with the third
vocalic mora of it (the syllable Om)- the heaven, the sun, the
Āurveda, the yāñ�्रि Svah, the Jagatī metre, the Saptadasā-
stoma, the northern direction, the rainy season, the senses-
the supreme light-the eyes, the powers of vision.

I.1.20

¹ He (the Brahman) perceived (created) with the consonantal
mora 'y' - the waters, the moon, the Atharvaveda, the stars,
his own spirit (the syllable) "Om", the mahāyāñ�्रि Janat of
the Angirases, the Anugubh metre, the Ekavimśa- stoma, the
southern direction, the autumn season, the senses- the supreme
mind- the knowledge, the power of knowing.

1. Cf. GS I.1.13.

2. Though in GS I.1.16; 26 the syllable "ay" is said to consist
of four morae, yet its treatment here presupposes five. The
'y' seems to be a transitional consonant derived from o= ay,
au 3 ym.

I.1.21

He (the Brahman) perceived (created) with the consonantal
mora 'g' of it (the syllable Om)- the Itihāsa and Purāṇa,
speech, Vākovākya, ¹Gāthā, Mārasamsī, Upanisads and the (texts
imparting) instructions; the yāñ�्रिस-Vṛdhat, Karat, Luhut,
'shet, Tat, "śat" and "Om"; the various string instruments put

to tunes, voice, dancing, singing, and instrumental music. He also perceived (created) the deity belonging to Citraratha, the light belonging to lightning, the Brhatī metre, the Tripava and Trayastīśā stones, fixed (= nether) and upper directions, the cold and dewy seasons, the senses—the supreme ears, the power of audition.

1. Cf. H. H. Wilson, Indian Wisdom, p. 291, says that the word vākṣavāya- seems to have been used in a particular sense of "Discussion either religious or spiritual. He renders it as "the sacred discussions".

I.1.22

This ṛg (Om) of single syllable became manifest before fervour of the Brahman. The seed which belonged to Atharvan or the Atharvans of the Brahaveda, henceforth the mantras appeared. If indeed, he causes defect, injury, uselessness (to the sacrifice) and if he recites the mantras without undergoing penance, with non-desire of listening (with disobedience) and without proper time of reading--he would again restore strength by means of brilliance of the Atharvans (mantras). "And mantras may be favourable to me (lit: may turn facing towards me) and just as the ekaros (strike down) the mother, so (the mantra) may intend to strike down (read: athlin bāseyuh) (the foe)¹. At the beginning he employs the syllable "Om! With this ṛg (Om) alone he would restore strength. The ṛg alone is used at the beginning and at the end of the sacrifice. By means of this ṛg the sacrifice. By means of this ṛg the sacrifice is expanded towards

all sides. This has also been said in the verse¹; the one which is applied in front (at the beginning)² and in the syllable of the verse, in the highest firmament.³ A Brāhmaṇa who is desirous of something should observe fast for three (days and) nights sitting down on the bṛhmaṇa, facing towards the east (and) restraining his speech and should repeat this syllable (m̐) a thousand times. Thus, all his desires and actions are (thereby) fulfilled. Thus, says a Brāhmaṇa text.

1. Gō text reads ahūlīnībhāuḥ, G in her f.n. gives another reading ahūlībhāuḥ in which according to her is found in one of the ...; here one would expect the correct reading to be ahūlīnīpāuḥ. This mantra does not occur elsewhere.

2. AVS' 10.8.10a.

3. RV 1.164.39; AVS' 9.10.13.

I.1.23

The Asuras encompassed the city of Indra (which was) full of streams of wealth. These gods were frightened (and said), Who will slay these Asuras? They (the gods) saw the eldest son of the Brahman—the syllable "m̐"¹ They said to him, With you as (our) leader we may conquer these Asuras! He replied (to the gods), What will be my reward? Choose a boon (they said). Let me choose a boon (from you). He chose this boon;² without having uttered me the Brāhmaṇas should not recite the Brahman.³ If they were to recite (without me) then it would produce no effect.⁴ Let it be so! These gods were engaged in combat with the asuras

in the northern direction of the sacrificial spot. The gods with (the help of) the syllable "Om" defeated these Asuras from the place of Agnidharya fire. In that they defeated (by means of the syllable "Om"), therefore at the beginning the syllable "Om" is uttered. He who does not know the syllable "Om", he becomes impotent (lit: he has no free will). And he who knows thus, ² he has the Brahman under his control. On account of this, the syllable "Om" is rg in the Rigveda, yajus in the Yajurveda, sāman in the Sāmaveda,³ sūtra in the Sūtra (text), brāhmaṇa in the Brāhmaṇa (text), śloka in the Śloka, Pranava in the Pranava. Thus, says a Brāhmaṇa text.

1. The mystical nature of the syllable "Om" is shown. His presence in every recitation is needed, without him no magic charm can be attained; therefore, he should be uttered at the beginning of every text.
2. The eds of H and K read vedā'yasah and brahmavasah, whereas G's edn correctly reads vedā'yasi and brahmavasi.
3. In this context av is omitted, therefore it seems to be adopted from a non-Atharvanic source. See BLOOMFIELD, AV and Ga, 363, p.109 and cf. Sati Hill, p.xxxii ff.

I.1.24

We ask about the syllable "Om":-

1. What is the root?
2. What is the nominal stem?
3. What is the (relation with) noun and verb?
4. What is the gender?
5. What is the number?
6. What is the case?

7. What is the suffix?
8. What is the accent?
9. What is the preposition?
10. What is the particle?
11. What is, indeed, the grammatical analysis?
12. What is the change?
13. What is the changeable element?
14. How many mōrse has it?
15. How many letters has it?
16. How many syllables has it?
17. How many words has it?
18. What is the (consonantal) combination?
19. What is the cause of lengthening of place (of articulation)?¹
- 20-21. How do the phoneticians pronounce it?
22. What is the metre?
23. What is the colour?
These are the former questions. Now these are the latter questions:-
24. What is the mantra?
25. What is the ritual (ritualistic explanation)?
26. What is the Brāhmaṇa (Brāhmaṇical explanation)?
27. What is the rg?
28. What is the yajus?
29. What is the sāman?
30. Why do the Brahnavādins place the sound "Om" at the beginning?
31. What is the deity?
32. What is the heavenly body?

33. What is the etymology?
34. What is the place (of articulation)?
35. What is the origin?
36. What is the self-belonging?

These are thirty-six questions. There are three groups of twelve each of these former and latter (questions). Accordingly, we shall explain the sound "Om".

1. Prof. M. Soehl's Komishas des Vedas, p. 364 ff., suggests nāda for Om and accordingly renders it as: "Was bewirkt einen Zuwachs seines Nachhallis (lie: nāda)? In G. I. i. 7 occurs Omānudātta, there it means: "the sonat and its lengthening".

I.1.26

Indra asked Prajāpati: 'Oh Lord, having eulogized you, I (seek permission to) ask.' He (Prajāpati) replied: 'Ask my dear! What is this syllable "Om"? Whose son is he? What is his metre? How does the Brahman-priest attain the brahma? Indeed, on account of this (eulogy), he (the Brahman-priest) attained before (him) the auspicious syllable "Om". In the Rigveda, the single syllable "Om" (is pronounced as) the acute (uḍātta:with) the circumflex intonation. In the Yajurveda, the single syllable "Om" (is pronounced as) the acute (with) the three accents (Anudātta, Uḍātta and Svarita). In the Samaveda, the single syllable "Om" (is pronounced as) the acute (with) an elongated or long prolation. In the Athervaveda, the single syllable "Om" (is pronounced as) acute (with his duration being) short. They

say that the two syllables a and u have half of four mōras, (which are pronounced as) the acute, (and) in the sound m there is a consonant. That which is the first mora, has the Brahman as its divinity and its colour is red. He who meditates upon that (mora), always goes to the abode of the Brahman. That which is the second mora, has Viṣṇu as its divinity and its colour is black. He who meditates upon that (mora), always goes to the abode of Viṣṇu. That which is the third mora, has Isāna as its divinity and its colour is brown. He who meditates upon that (mora), always goes to the abode of Isāna. That which is the half of the fourth mora, has all the gods as its divinities - manifested it wanders on the sky and its colour is like pure crystal. He who meditates upon that mora, always goes to the nameless abode. A Brāhmaṇa, who does not know the origin of the syllable "Om", should be again initiated (in the Vedas). On account of this (mystical nature) the word of Brāhmaṇa text should be respected. (He is) the son of the Brahman, and of the lineage of Latavya.¹ He is the Gāyatri metre, white-coloured, male-calf. He has kudra as his divinity. So is the (nature of the) syllable "Om" of the Vedas.

1. Latavya, descendant of Latu, is the patronymic of Kuśa
Śvayava in Pūj.6.3 Cf. Bī.4.7.2.

I.1.26

What is the root (of the syllable "Om")? The root is āp (āpr). According to some av is also the root. (Some say that)

semantic similarity is nearer than structural similarity. On account of this, the syllable "Om" is derived from the root āp, it attains all its meaning.¹ Therefore primary derivative (kṛdānta) is a nominal stem which contains meaning, but as a matter of fact the suffix obtains elision. Even in the case of particles, the grammarians mark the udātta accent (in the syllable "Om"). And it is that which has not become imperishable. It is said that self-explanatory word never perishes:-

"That which is similar in three genders, in all cases, in all numbers and which does not undergo change is imperishable or indeclinable (avyayam)!"²

Which changeable element moves on all sides (cavate prasāram). The Vāp contains two sounds a and p, both letters have undergone change. At the beginning (the syllable) "Om" has undergone a change and second sound is m.³ Thus from two letters it has become a single syllable the imperishable sound "Om".

1. The semantic similarity of a particular word is said to be more important than the structural one. The derivation of the syllable "Om" from Vāp (to attain) is very interesting, and is in accordance with the meaning of the syllable "Om". By means of the utterance of this sacred syllable we attain every object which is worth-attaining.
2. See Patañjali, Mahābhāṣya, on Pāṇini I.1.33 (KIELHORN'S edn Pt. I, p.96).
3. At the beginning of the sound "Om" the initial position of a has become o, by stretching a it has become m. This is just a mystical explanation which can not be explained phonetically.

I.1.27

How many morae (has the syllable "Om")? At the beginning there are three morae. Indeed, at the beginning it lengthens itself. Sound g is the fourth mora. What is (its) place (of articulation)? Both lips are its place (of articulation). Sonat and its lengthening are manners of articulation.¹ Diphthong (a + u = o) and vowel a in weak form (lit: a little bit of vowel a) and remainder of above-mentioned (Om) are guttural.² The first letter (o) lies among vivṛttas (opened vowel sounds). The second letter (g) lies among consonantal mute sounds. Therefore, no contact exists (between the two sounds). Formerly there have existed teachers who studied together- the verbal form, preposition, grave (accent), circumflex (accent), gender, case and number. They understand only by hearing, they do not seek reason. Then wise Pañcāla-canda³ became an interrogator who belonged to the other side, he asked ; You may point out (lit: tell) separately the mistakes of (the pronunciation of) the Udgītha! Therefore, attention should be paid in speech to every sound, syllable, word and number. In case of the vibhakti (yāya formula; especially the cases of Agni) they (the Udgātr̄s) chant the speech which is served by the seers. Therefore, we tell the reason. That this will occur among sounds-accordingly, we learn from the knowers of the six main auxiliary parts (of Vedas). What is (its) metre? Gāyatr̄i is the metro. Indeed, the Gāyatr̄i (i.e. the syllable "Om") of gods (which is) of single syllable and of white-colour (that) has been explained.

There are two groups of twelve (morae in the *Gāyatrī* metre). This indeed, is its grammatical analysis, explanation of meaning of the root, phonetical handling, (and) explanation of the metre. Then the latter two groups of twelve (questions)⁴ and -the secret (knowledge) of the Vedas has been explained. In the mantra, ritual, Brāhmaṇa, R̄c, Yajus, R̄̄man and Atharvan this (syllable "Om") is the yāhṛti, and in regular order of the four Vedas- Om, Bhūḥ, Bhuvah and Svaḥ are the mahāyāhṛtis respectively.

1. G's edn reads nādānaprādānatārapay, which is obviously an error for nādānaprādānatāra, found in the edns of M and K.
2. The meaning of the expression śāndhyakṣaram avarmaleśah kunthyo vathoktaśesah, is, however, not very clear to me, therefore, my rendering may be considered as tentative.
3. The name of Pāncālacanda besides this context occurs in AĀ 3.1.6 and SaH A 7.13 as a Vedic teacher. Cf. W.H. D., Indian Literature, pp. 60 and 315.
4. See GB 1.1.24.

I.1.28

Without thinking about (the context) the riddles are heard. At the beginning of the Dvāpara (-yuga) a lord of evil (dosaṇati?) (inhabitant) of some place¹ of the seers engaged (himself) into thought that Soma should be drunk to the accompaniment of the three (Vedas). It (sacrifice) becomes finished, as it were. Therefore, (the Vedas)- R̄c, Yajus and R̄̄man were retreated of splendour. Thereupon the great sages lamented: "We have met with great sorrow and fear. And it is

not spoken by all. All of us should only approach the lord (Atharvan)! I may become the (means of) protection of everybody. 'Let it be so' - they having spoken so, remained standing silently. I do not approach them (the atheists) who do not approach me, thus they (the seers) bent down. He (Atharvan) having come near said (to those atheists), You should use my vyāhṛti (Om) alone at the beginning (of the mantra or the sacrificial formula). Thus my (vyāhṛtis) are placed (at the beginning). Without the knowers of the Bhrgus and Angirases (i.e. the Atharvaveda) Soma should not be drunk. Otherwise priests would perish; the sacrificer would fall away with pollution; and śruti would remain polluted. Thus indeed, because of the continuous tradition you should teach the future generations. In this manner, the splendour will not perish. Let it be so, let it be so, o lord, (with these words) they recovered (themselves) back and prospered. Thus, they became free from sorrow and fear. Because of this the Brahmanādins place the syllable "Om" at the beginning.

1. The meaning of the expression ṛṣinām ekadeśo dōṣapatiḥ ..., is not clear to me. It is rather difficult to say as to whether dōṣapatiḥ is a proper name or it is an epithet of some lord. Here one would like to take it in the sense of "Lord of evil". Rishi i.e., nechzig Upanishads des Vedas, p. 370 f., render it as: "zu Anfang des Feitalters Yugam verfiel ein einzelner Rishi als Urheber der Schuld hienieden auf den Gedanken, dass Soma mittels der drei Veden zu trinken und dass es damit genug sei!"

According to A.B.I., History of Indian Literature, p. 151, f.n. 166: "...; the assumption of a dōṣapatiḥ, lord of evil (?) in GS 1.1.23 is remarkable, who at the beginning of the ekadeśa! Uvapara (yuga) is supposed to have as 'ṛṣinām'. This reminds

us of, and doubtless rests upon, the Yāra of the
Budhists?" See L. M. Low, Buddha und Yāra, p.181 [cited by
Dwivedi], J.A.B. XIX (1), p.91.

I.1.29

What is the deity? Agni is the deity of the Rīcs, the same is the light, Gāyatrī is the metre. Earth is the abode. 'I praise Agni, the chosen priest, god, priest of sacrifice, Hotr - the bounteous distributor of riches (RV 1.1.1); thus, having placed it at the beginning (of the Saṁhitā)- the Ḫyveda is studied. Vāyu is the deity of the Yajuses, the same is the light, Trīṣṭubh is the metre, intermediate region is the abode. 'Thee for food, thee for vigour. Ye are breezes. Let the god Savitr̄ impel you to the most excellent offering (YV 1.1); thus having placed it at the beginning (of the Saṁhitā)- the Yajurveda is studied. Āditya is the deity of the Āmans, the same is the light, Jagatī is the metre, heaven is the abode. 'O Agni, praised with song, come to feast and sacrificial offering. Sit as Hotr̄ on the sacrificial grass (SV 1.1); thus, having placed it at the beginning (of the Saṁhitā)- the Saṁaveda is studied. Moon is the deity of the Atharvans, the same is the light, all (metres) are the metres, waters is the abode. 'Let the divine (waters) weal for us in order to assist (AVP 1.1.1; AVS' 1.6.1);² thus, having placed it at the beginning (of the Saṁhitā)- the Atharvaveda is studied. From waters the troop of movable (animate) and immovable (inanimate) beings comes into being. Therefore, every being is water-composed and every creature consists of the Phrgus and Aṅgirases (i.e. of the Atharvaveda). The three

Vedas (i.e., Yajus and Sāman) come (are fixed) in between the Bhṛgus and Āṅgirases (i.e. the Atharvaveda). Therefore it (the syllable Om) indeed, is the water, and the origin of the waters is by means of the syllable Om. Therefore, formerly Vyāsa has said, He who is consecrated (i.e. has been taught) by the knower of the Bhṛgus and Āṅgirases (i.e. the Atharvaveda), he should study the other Vedas; and he who is consecrated elsewhere, should not study (the Veda of the Bhṛgus and Āṅgirases).³ In the Sāmaveda also there is a 'Mīlāśruti' (complementary scriptural passage)- 'In account of this, he who while observing celibacy knows the Atharvans and Āṅgirases, knows all this'. Thus, says a Brāhmaṇa text.

1. Purohita is a priest who is pre-appointed in sacrifice or who is the family priest. Ḫtvij, a priest who sacrifices at the proper seasons, and a Hotr, an invoking priest, a herald who calls the gods to enjoy the offering. All riches are at his disposal, and he (Agni) is the most bountiful rewarder, both directly and indirectly.
2. The first verse of AVP is the verse quoted here, and is AV 1.6.1. The Ātharvanic tradition regards it as the initial verse of the AV Saṁhita.
3. It refers to the cosmogony of every creature from the waters.
4. The expression bhr̥gvāṅgiroviḍā clearly emphasises the compulsory study of AV. Without having studied it one is not allowed to study the other Vedas.

I.I.30

The syllable "Om" is the supreme spirit, healing of the self, salvation of the self. Having stopped the anxiety about creatures, (which is) the only union (with Om), he should think about the (supreme) spirit. Having crossed (studied) the Vedas

he attains full fruit of the supreme (inner) spirit,¹ this is the purpose (of the syllable Om). He who has thought well with reasoning over the appropriate syllable (Om), which consists of knowledge with these questions and answers, he who knows the context or text he becomes strong and expert in all sacred discussions (yākovākya).² Thus, says a Brāhmaṇa text.

1. The mystical syllable "Om" is said to be above all Vedas, and by means of it one can attain emancipation i.e. union with the Supreme self which is the prima facie of life.
2. The word yākovākya seems to have been used in a particular sense of either religious or spiritual discussion. A.L.W. Williams, Indian Wisdom, p.293, renders it as "the sacred discussions". He, Ibid., f.n.2, says:"It appears from S.B. 4.6.9.20, that some portions of Vedic tradition were called yākovākyam or brahmodyam! In this context of S.B the Brahma-vādins indulge themselves into discussion of Brahmodya. Similarly, yākovākya also seems to be a sacred discussion. "The expression yākovākya (dialogue) apparently refers to the controversial form of this discourse" (S.BA XXVI, p.453, f.n.2).

I.I.31

As to this Glāva of the family of Maitrī (Maitreya) approached Maudgalya Ekādaśaṅkṣa.¹ He (Maudgalya) is engaged there in the vow of Brahmacharya,² having known it he (Glāva) said:"How is this? This Maudgalya studies that (Veda) and is engaged in the vow of Brahmacharya - (all these things) are perishable"³ The pupil of Maudgalya heard it. He came to his teacher and said⁴; the man who is our guest today he spoke of you as (one who has) badly studied! O gentle one, what does he know? Revered sir, he recites the three Vedas. O gentle one, desirous of (my) victory, call near me the most forward (read: vipastī)⁵ pupil of him (Glāva

Maitreya). O gentle one, how does your teacher say that we have adopted all the Vedas in our mouth (through oral tradition)? How do the cultured people speak thus (ill) of the other cultured people? The question which I ask (from him) neither he would like to answer that, nor he has studied that (Veda). Maudgalya said to his own pupil ; O gentle one, approach Glāva Maitreya (and address him) saying ; Revered sir, instruct and explain me the Sāvitri- the Gāyatri of twenty-four syllables (sources) and twelve couplets, whose eye is the Bhrgus and Āngirases (i.e. the Atharva-veda), and in which all this (creation) subsists, sir, tell me about that Gāyatri. O gentle one, if he were (one who has) badly studied - the teacher (Maudgalya) said (śāryovāca⁶) - and if he were to say: "The Brāhmaṇī explained (prāha) to the pupil (the nature of) Sāvitri", then you may (should) say (to him): you said (with reference to) him i.e. Maudgalya (that he is one who has) badly studied. If you do not answer the question which he has put (to you per my care), (then) you will be subjected to distress in a year's time.

1. GB reads ekādasakṣam, whereas G in her f.n. suggests the reading to be ekādaśakṣam. M in his Introduction to the text, p.19, takes the reading as suggested by G and renders it accordingly. According to M, ekādasakṣam is "a name of a person". The expression ekādaśakṣam accords well with the context and style of the text, for in the latter case we find the expression glāvo maitreyo

2. GB reads brāhmaṇaryam, but according to G the reading should be brāhmaṇare. The edns of G and M read vasto viñayava, whereas K's edn reads yastītī. G suggests that the reading should perhaps be yastīd. Of all the readings the reading yastītī as found in K's edn is the best one.

3. The edns of M and G read mārvā (h), whereas K's edn reads mārvāñā (b). In this case one would like to accept the former reading mārvā (b). G again suggests brahmācarva for brahmācāryam.
4. GB reads ācacasta, according to G the right reading should perhaps be acacukṣa.
5. G's edn erroneously reads vipasto for vispasto. K's edn has visapti, which is a printing mistake.
6. For the sandhi śāryavacā see my paper "A note on the sandhi 'Ācāryavacā' in Gop. Br. 1.1.31" JUP (Jus. Sect.) 27 (1963), pp.133-36 (Publication of Cl. S., Class A No.16). G's edn reads brahmācarino svitkīm ..., whereas the edns of I and K read brahmācarīna If the former reading were accepted, then there arises the problem of visarga sandhi before the initial dental voiceless fricative ś. even here one would expect brahmācarinah instead of brahmācarino. In this case the reading brahmācarīna is suitable one.

I.1.32

He (the pupil of Maudgalya) came to the place where the other (Glāva Maitreya) was, and questioned him (what the teacher had suggested to him). He did not answer (that). (The pupil of Maudgalya said to Glāva Maitreya) 'You spoke of Maudgalya as (one who has) badly studied, (but) the question which he put to you (per my care) -- you did not answer that. (Therefore) you will be subjected to distress in a year's time! He, Maitreya said to his pupils:"You may proceed to your homes according to your purpose and desire. I proclaimed Maudgalya as (one who has) badly studied. I have failed to answer the question which he has put to me. I shall therefore, go to him and shall appease him! On the (following) morning he, Maitreya taking fire-sticks in his hand (in token of submission) went to Maudgalya and said (to him): Sir, I am Maitreya! With what purpose (have you come)? I have spoken of you as (one who has) badly studied, but the question

which you put to me I could not answer that; (therefore, I have come to you with the intention that) I shall approach you and shall appease you. He (Maudgalya) said¹; They (the Brahnavādins) say that you have committed every sin by coming here in a conveyance¹. This is my suspicious chariot (of instruction), I give it to you, go away in it. The other (Maitreya) said²; What you say is non-violent and uncruel, and as you said, (accordingly) I have come to you¹. He (Glāva Maitreya) approached him (Maudgalya), while approaching him, enquired¹; What do the seers, revered sir, call "Savitr's highest bliss", what do they call "The glory of the god"¹? Explain to me (as to why) they call dhiyah (minds or prayers), if you know of them; he may instigate them (dhiyah)² through which the Savitṛ moves on. Therefore, he says¹; The Vedas and the metres the sages call "Savitr's highest bliss", food (they call) "The glory of the god"³ Dhiyah (prayers or minds) means duties and (courses) through which the Savitṛ moves on. Having understood (lit: collected) it, (Glāva) requested him (Maudgalya)¹; Teach me, sir, what is the Savitṛ and what is the Sāvitri¹.

1. RV 3.62.10 (for savitur varenyam cf. tat savitur varenyam). See JAHLL, op. cit., §24, Ex3, p.38.

2. Read pracayāt savitā for p̄acayāt savitā of G's edn.

3. RV 3.62.10 See JAHLL, op. cit., §24, Ex3, p.39.

According to him this reply to the question is single instance of Pendent Nominative with Resumption.

I.I.33

Mind¹ is the Savitṛ, (and) speech the Sāvitri. Wherever there

is mind there is speech, (and) wherever there is speech there is mind. Thus, these are two sources and one pair. Agni is the Savitṛ (and) earth the Sāvitṛī. Wherever there is Agni there is earth, (and) wherever there is earth there is Agni. Thus, these are two sources and one pair. Vāyu (wind) is the Savitṛ, (and) firmament the Sāvitṛī. Wherever there is wind there is firmament, (and) wherever there is firmament there is wind. Thus, these are two sources and one pair. Āditya (sun) is the Savitṛ, (and) sky the Sāvitṛī. Wherever there is sun there is sky, (and) wherever there is sky there is sun. Thus, these are two sources and one pair. Moon is the Savitṛ, (and) constellations the Sāvitṛī. Wherever there is moon there are constellations, (and) wherever there are constellations there is moon. Thus, these are two sources and one pair. Day is the Savitṛ, (and) night the Sāvitṛī. Wherever there is day there is night, (and) wherever there is night there is day. Thus, these are two sources and one pair. Heat is the Savitṛ, (and) coolness the Sāvitṛī. Wherever there is heat there is coolness, (and) wherever there is coolness there is heat. Thus, these are two sources and one pair. Cloud is the Savitṛ, (and) rain the Sāvitṛī. Wherever there is cloud there is rain, (and) wherever there is rain there is cloud. Thus, these are two sources and one pair. Lightning is the Savitṛ, (and) thunder the Sāvitṛī. Wherever there is lightning there is thunder, (and) wherever there is thunder there is lightning. Thus, these are two sources and one pair. Life (prāṇa) is the Savitṛ, (and) food the Sāvitṛī. Wherever there is life there is food, (and) wherever there is food there is life. Thus, these are two sources and one pair. Vedas are Savitṛ, (and)

metres the Sāvitṛī. Wherever there are Vedas there are metres, (and) wherever there are metres there are Vedas. Thus, these are two sources and one pair. Sacrifice is the Sāvitṛī, and fee (dakṣina) the Sāvitṛī. Wherever there is sacrifice there is fee, (and) wherever there is fee there is sacrifice. Thus, these are two sources and one pair. As to this, indeed (Maudgalya says) "I have favoured (upākārīsan)² this learned person (Glāva)". The Brāhmaṇācārin who sleeps less (asastuh) is held out for your sake. And he who has approached (Maudgalya), who sleeps less, he (the Brāhmaṇācārin i.e. Glāva) was piled up (in such a manner), heaped, as it were. And having risen (from his piled up position) he moved about -- this indeed, I know. This Brāhmaṇācārin of mine, who is gone into these sources (of birth), is born indeed,³ out of these pairs, may not depart before (full span of his) life.

1. In this section each pair consisting of two objects is treated as two sources and one pair in the form of the Sāvitṛī and Sāvitṛī. This discussion about the Sāvitṛī (i.e. the Gayatrī) takes place between Maudgalya and Glāva. The former imparts instructions to the latter with regard the science of the famous Gayatrī.
2. On the word uṇikarim (उ॒णि॑करिम्) and asastuh see my paper "A note on the word 'uṇikarim' (?) in the Gopatī Brahmapa" 1932 submitted to A.I.V.A. I.C., Varanasi 1963. In this paper it is concluded that the word uṇikarim seems to be a case of lipi, ruphy i.e. of simple omission of any kind. The word asastuh (nom. sg. msc.) is read by all the printed edns, whereas all the belonging to B.I, Poona, and two MSS in private possession of Dr. H.H. DIVEKAR of Poona read asasruh. V.B. IVa 1.1.13, 1.1.14, 1.1.15 and A.2, p. 21, f.n., suggests that the expected reading should be asasaiṣubh. Needless to say, his suggestion can neither be accepted on the ground of phonetical possibilities nor on the basis of the contextual demand. In this case it is pointed out that asasruh is certainly an error for the correct nominal form asastuh, which is derived from अ॒ + व॒स॑

class 2 'to sleep' + upādi suffix tu (n.). This expression seems to have been given the right treatment by K in his com of the text, p.73, where he renders it as 'alpasayanah'. It is further suggested that an entry should be made in a Sanskrit lexicon under ा + √सू class 2 'to sleep' as a nominal form.

3. From the construction of the sentence it is perhaps obvious that the particle ya in this case is used in the emphatical sense 'indeed' and not in its usual optional sense 'or' etc.

I.1.34

The Brahman, indeed, looked at this receptacle, the abode of prosperity.¹ Meditate on it. If it may be held in vow,² it places in the truth. He, the Savitṛ, having created the Brāhmaṇa by means of the Sāvitri, enveloped the Sāvitri in him. The first foot of the Gāyatri is 'That desirable of Savitṛ'.³ He (the Savitṛ) made united the rg with the earth, the fire with the rg, prosperity with the fire, woman with the prosperity, the pairing with woman, offspring with pairing, work with offspring, austerity with work, truth with austerity, holy-power (brahman) with truth, the Brāhmaṇa with holy-power, the vow with Brāhmaṇa. (Thus) indeed, by means of vow the Brāhmaṇa (text) becomes thoroughly sharpened, voidless (and) uninterrupted. He who knows thus an³ he who knowing thus explains the first foot of the Gāyatri, his web (lineage) becomes uninterrupted; his life becomes uninterrupted.

1. M. Introd., p.22, translates the expression śriyam pratistham as "adorable prosperity". The word śriyam seems to have been used in the sense of genitive, hence the rendering would best be: "the abode of prosperity". See Introd. §7, under Syntax.

2. See H.-P. SCHWIDT, Vedisch vrata und awestisch urvata,

(Hamburg 1953), p.143, where vratā is interpreted to mean "vow (Gelübde)" throughout. Also see THÉRIE'S review on this book, I-LW III (2), (Leiden 1953), pp. 144-61; also see I. G. J. LEVITZKI'S review on this book, JAOS 79.3, pp.195-201.

3. RV 3.62.10a.

I.1.36

The second foot of the Gāyatrī is, 'May we meditate the splendour of the god.'¹ He (the Savitṛ) made united the yajus with the intermediate region, the wind with the yajus, the cloud with wind, the rain with cloud, herbs and trees with rain, animals with herbs and trees, work with animals, austerity with work, truth with austerity, holy-power (brahman) with truth, the Brāhmaṇa with holy-power, vow with the Brāhmaṇa. (Thus) indeed, by means of vow the Brāhmaṇa becomes sharpened, voidless and uninterrupted. He who knows thus and he who knowing thus explains the second foot of the Gāyatrī, his web (lineage) becomes uninterrupted; his life becomes uninterrupted.

1. RV 3.62.10 b.

I.1.36

The third foot of the Gāyatrī is 'One who may appreciate our prayers (or minds).'¹ He (the Savitṛ) made united the sāman with the heaven, the sun (Āditya) with the sāman, the rays with sun, the rain with rays, herbs and trees with rain, animals with herbs and trees, work with animals, austerity with work, truth with austerity, holy-power (brahman) with truth, the Brāhmaṇa with holy-power, vow with the Brāhmaṇa. (Thus) indeed, by means of vow the Brāhmaṇa becomes sharpened, voidless and uninterrupted.

He who knows thus and he who knowing thus explains the third foot of the Gayatri, his web (lineage) becomes uninterrupted; his life becomes uninterrupted.²

1. RV 3.62.10 c.

2. It is noteworthy that GB deals with the explanation of the Gayatri in fullest details. According to M, Introduction, p.19, this is the only fullest account which he has come across perhaps in the whole of Vedic literature. H.D.M.L.D., op. cit., § 69, p.11), regards that AV itself ignores the explanation of the Gayatri. However, in AV it has been assumed that bhr̥gvanairash are its (of the Gayatri) eyes.

I.I.37

Thus, indeed, by this wise Brāhmaṇa is the holy-power (brahman) acquired, grasped, (and) well understood. By means of holy-power the heaven is acquired, grasped, (and) well understood. By means of heaven the wind is acquired, grasped, and well understood. By means of wind the light is required, grasped, (and) well understood. By means of light the waters are acquired, grasped, (and) well understood. By means of waters the earth is acquired, grasped, (and) well understood. By means of earth the food is acquired, grasped, (and) well understood. By means of food the breath is acquired, grasped, (and) well understood. By means of breath the mind is acquired, grasped, (and) well understood. By means of mind the speech is acquired, grasped, (and) well understood. By means of speech the Vedas are acquired, grasped, (and) well understood. By means of the Vedas the sacrifice is acquired, grasped, (and) well understood. Indeed, these twelve great

elements are placed in him who knows thus.¹ Sacrifice is the highest (foremost) of them.

1. G in her f.n. gives another reading evāividhi. The edns of M and K read evāividhi-pratistham, if this reading is accepted then it would mean "... are situated in this order"

I.1.33

Thus, indeed, those who consider (themselves) to be learned ones that they know about this (sacrifice), but in reality they are not learned ones (i.e. they do not know of this sacrifice). This sacrifice is established in the Vedas. The Vedas are established in speech. The mind is established in breath. The breath is established in food. The food is established in earth. The earth is established in waters. The waters are established in light. The light is established in wind. The wind is established in sky. The sky is established in holy-power (brahman). The holy-power is established in a Brāhmaṇa who knows of holy-power.

Indeed, he who knows thus, he knows the holy-power; he attains → meritorious glory and fragrant smells.
He attains prosperity (whose) misfortune has been warded off. He who knows thus and he who knowing thus worships the mother Sāvitri (=Gāyatrī) Upaniṣad, the prosperity of the Vedas.¹ Thus, says a Brāhmaṇa text.

1. The GB is the only Brāhmaṇa text which offers the most detailed explanation of the significance of the sacred Gāyatrī. "The text deals with a theme suggestive of the Saunaka Upaniṣad, though it is not at all like it" (BL. J. T. EDW.), op. cit., § 69, p.110; cf. DEUBSSEN, op. cit., p.377).

As for the verse, 'The waters producing an embryo.'¹ Man (the Brahman) is an embryo of the waters; he (indeed) is the sacrifice. The sacrifice being brought forward by means of the waters, is spread forth; on account of this, he (the sacrificer) takes first the sipping (water). When he sips,² he sips thrice; twice he adorns (the sipping waters). Having obstructed (increased) the life, he drives away sin. Having caused (himself) to come near with the sacrificial formula, having adopted and applied the mantras, having loosened and placed together the old branches on the hand in which the thumb is kept separate from the fingers-³; Thou art nectar; thou art pouring out of the nectar; I pour out thee for nectar' (with these verses) having brought water in hand thrice he sips with the hymn 'Living art ye'.⁴ In that he takes the first sip, the seven out-breathings⁵; - these he thereby replenishes in him, (and) what elements there are outside of the body, to wit, fire, wind, the sun, the moon, the waters, cattle, and the other creatures⁶; - these he thereby replenishes in him; the waters are nectar. In that he takes the second sip, the seven inbreathings, - these he thereby replenishes in him, (and) what elements there are outside of the body, to wit, the night of the full-moon, the eighth day of the full-moon, the night of the new-moon, faith, the consecration, the sacrifice, the sacrificial fees,- these he thereby replenishes in him; the waters are nectar. In that he takes the third sip, the seven through-breathings,- these he thereby replenishes in him, (and) what elements there are outside of the body, to wit, the earth, the atmosphere, the

sky, the constellations, the seasons, the divisions of the year, the years,- these he thereby replenishes in him; the waters are nectar? This (supreme-) person is the Brahman, and this is well satisfying Vedic doctrine; indeed, on account of this he knows this lotus-flower as the (supreme-) person. This breath rests in the strong³ hold, and it rests together in the stronghold. The breath which is (really) Purisaya (resting in the stronghold) mystically they call Puruṣa (person). Gods are fond of the mystical (presentation), as it were, and haters of the direct (presentation). In that he takes the first sip, the Homas in front,- these he thereby restrains in him. In that he takes the second sip, the two Ājyabhūgas (the two portions of clarified butter),- these he thereby restrains in him. In that he takes the third sip, the Saṁsthita Homas (final oblations),- these he thereby restrains in him.⁹ In that he adorns twice, the firewood and sacrificial grass;¹⁰ (thus) in that he replenishes all senses and whole body; and (also) in that sacrifice springs up the other glorifying¹¹ act of the application of the mantras,- thereby all this he restrains in him. In that he applies the mantras placing the syllable "Om" at the beginning; right upto Sarvamedha sacrifice he performs these same rites; (and) among all worlds, among all gods, among all Vedas, among all beings and among all living beings he acts of his own accord and is not harnessed from his desire. He who knows thus, is not perished in the middle (of his life). This has also been said in the verse, The waters are the form of the Br̥gus and Ḫngirases, waters consist of (the elements of) the Br̥gus and Ḫngirases, every being consists of waters,

every creature is possessed of the Bhrgus and Āngirases. Among these (waters) (sustain) the three Vedas which follow the Bhrgus and Āngirases.¹² That (Brahman) which is the blossom (expansion), form and open space of the waters and which is most superior and sacred,¹³ (with this Brāhmaṇical formula) having taken the sip and having sprinkled himself he follows with (the hymn) 'Live, O Indra.'¹⁴ Thus, says a Brāhmaṇa text.

1. BLODGETT, JAB XIX (2), p.11, thinks that "... in 1.1.39, the mantra, āgo garbham janayantib, seems to be a somewhat independent (*Vaippalada?*) version of AV 4.2.8! From RASHUVDA'S edn it is clear that this is a Pratīka of AVP 4.1.8.
2. VS 1.31; TS 1.2.4.1 etc.
3. TĀ 10.32.1.
4. AVS' 19.70; AVP 20.41.
5. See P.-R. DU MONT, "The meaning of prāna and apāna in the Taittiriya-Brahmaṇa" JAB 77.1 (1957), pp.46-7, where he renders these two expressions as 'outbreathing' and 'inbreathing' respectively. Also see his rejoinder to EDGAR T. W.'S paper "Prāna and Apāna" in JAB 78.1 (1958), pp.54-6. On the contrary, F. E. G. HORN "Prāpa and Apāna" JAB 73.1 pp.61-4, and also "Surrejoinder" to DU MONT, *ibid.*, pp.56-7, opposes DU MONT'S views and thinks that the expressions should be rendered as 'breathing-in' and 'breathing-out' respectively. However, I have translated these expressions throughout in accord with DU MONT.
6. G reads ... anyāḥ ca prajāḥ..., but GILTEL, op. cit., §31, Ex 11, p.76, amends this reading to anyāḥ ca prajāḥ...
7. See GILTEL, op. cit., § 31, Ex 11, p.76.
8. G reads apriṇigam bhavati, which is certainly a corrupt reading, and in her f.n. she gives two other readings antivam nigrīṇ..., and apriṇam nigrīṇ.... The eds of I and K read apriṇīya-nigrīṇ.... In this context the reading of the latter two seems to be intelligible one, and the expression ought to be rendered accordingly.

9. The Ātharvanic character of the chapter appears in the identification of three ācāryas with the purastāt-homa, aiyebhāṣāṇ, and sainīthitakoma (Mus. 3.19; Vait. 1.4 etc.).
10. G in her f.n. puts a question mark before the reading sainīt-saṁvṝshibh. The cdns of M and K read sainīt-saṁvṝshibh, the right reading should perhaps be sainīt-saṁvṝshih.
11. G in her f.n. puts a question mark before the reading anyātākram. K splits this expression as anyāt + ākram (from A + VTF); and according to him this is used as an adjective of mantrakaryāṇ, thus it could be rendered as "another glorifying act of the application of the mantras (?)".
12. According to BL 2.49 IELD, Ved. Cone., this verse (?) does not occur elsewhere.
13. This verse occurs only in this text.
14. AVS 19.70; AVP 20.40.

PRAPĀTHAKA II

I.2.1

'The Brāhmaṇacārin (Vedic student) goes on setting in motion both earth and heaven,'¹ this he says to the teacher. 'In him the gods become like-minded,'² this he says to the wind. 'He goes at once from the eastern to the northern ocean,'³ this he says to the sun. 'Consecrated, long-bearded,'⁴ this is consecrated, this is long-bearded, this alone sitting on the place of the teacher, (by saying thus) the teacher is eulogised. Sitting on the place of lightning (firmament), (by saying thus) the wind is eulogised. Sitting on the place of sky, (by saying thus) the sun is eulogised. This has also been said in the verse: The Brāhmaṇacārin (Vedic student) setting in motion.'

1. AVS 11.5.1 a; AVP 16. 153.1a.

GB 1.2.1-9 deals with the duties of a Brāhmaṇacārin (Vedic student). The treatment is based upon AVS 11.5, a hymn glorifying the sun as a Brāhmaṇa-disciple, it is carried out with considerable originality, differing from the presentation in SB 11.5.4; and the Grhyasutras. On the Vrātya-cult of the Brāhmaṇacārins, see R.N. DABHOK, "Luitra in the Veda", JHP (num. Sect.) I (1953), pp.94-143.

2. AVS 11.5.1 b; AVP 16.153.1 b.

3. AVS 11.5.6c; AVP 16.153.6c.

4. Fragment of AVS 11.5.6 and AVP 16. 153.6.

I.2.2

Indeed, (while) being born (i.e. while being consecrated with the initiations like upanayana) a Brāhmaṇa is born in

company with the seven powers - the divine splendour, glory, sleep, anger, bragging, shape and seventh sweet odour.¹ These same (powers) of one who has undertaken the vow of celibacy depart:² his divine splendour goes to the antelopes, his glory to the teacher, his sleep to the boa, his anger to the boar, his bragging to the waters,³ his shape to the maiden, his sweet odour to herbs and trees.⁴ If he clothes the antelope-skins, through it he obtains his divine splendour which is in antelopes. One who is initiated, indeed, becomes possessed of divine splendour. If he works for the teacher, through it he obtains his glory which is in the teacher. One who is initiated, indeed, he becomes possessed of glory. If he takes away the sleep of him who is desirous of sleeping, through it (taking away of sleep) he obtains his sleep which is in the boa. They (the Brahmacārins) say of him who is initiated and is about to sleep 'Let him sleep, do not wake him'. If he is irritated, he considers individual to individual (i.e. every individual) wicked, as it were, (and) he does not injure any one by means of speech, through it he obtains his anger which is in the boar. The anger of him who is initiated (and) highly eulogised enters in (him).⁵ One who is being bragged by means of the waters, he should not take bath (i.e. initiate himself), through it he obtains his bragging which is in waters. Indeed, he who is initiated, he is highly flattered by others. That which is the form of the maiden that is (also) of the Brahmacārin. He should not look at the naked (maiden);

he should not cause himself to cover his face in this way or that way, through it he attains that form (=beauty) which is in the maiden. He who is initiated one, to him they regard (=look) as a maiden. That which is the sweet odour of herbs and trees that is (also) of this Brahmācārin. Having cut off these (herbs and trees), if he were not to smell their odour, through it he obtains his sweet odour which is in herbs and trees. (Thus) indeed, he becomes initiated and possessed of sweet odour.

1. G's edn reads abhijāyate, whereas the edns of 'I' and K read abhijayante. The former reading seems to be preferable.
2. G's edn reads brahma-caram upetyo'nakrānti, whereas the edns of 'I' and K read Brahmacarayam upeto'nakrānti. None of these readings is correct. Cf T.L., op. cit., p. 49, Ex 15, p.114, has rightly emended the reading as: brahma-caryam upetasya'nakrānti.
3. G's text reads krodhoh'pah slāgham. G in her f.n. to the text and Cf T.L., ibid., take the reading krodhoh'pah slāgha, which is the most intelligible one.
4. See ORKTEL, ibid.
5. G in her f.n., suggests the reading to be krodhah slāghim visati, for krodhah slāghivasañ vilente.

I.2.3

When the same (Brahmacārin) approaches, he approaches in four ways: by means of one foot he approaches the fire, by one foot the teacher, by one foot the village and by one foot the death. In that he worships the fire, thereby every-day having brought the kindling-sticks he obtains that foot which is in the fire. In that he works for his teacher,

everyday, thereby he obtains that foot which is in the teacher. In that everyday having gone into a village he desires only to obtain alms and (does) not (desire for) sexual intercourse, thereby he obtains that foot which is in the village. In that being irritated, he does not injure any one by means of speech, taking himself to be more wicked than every other person, thereby he obtains that foot which is in the death.

I.2.4

Indeed these five fires are placed in a Brahmacārin (Vedic student)- two separately in the hands, (one each) in the mouth (and) in the heart and fifth in the lap. In that he does not touch a woman with (his) right hand, thereby he obtains day by day that world which is won by those who offer every day. In that (he does not touch) with left hand, thereby he obtains that world which is won by the religious mendicants. In that (he does not touch) with mouth, thereby (he obtains the world) of them who leap into fire. In that (he does not touch) with heart, thereby (he obtains the world) of heroes. In that (he does not touch) with lap, thereby (he obtains the world) of the performers of household sacrifices. If with these (limbs) he touches¹ a woman, he remains without fire, as it were. When day by day he attends his teacher at his (teacher's) residence; after having done so he should say ; O religion, protected (art thou), do thou protect me.² Indeed, the protected religion protects him. Here (in this world) his offspring becomes more and more superior. Inserting verse alone

is inserted;³ (by doing so) he places the fathers in the heavenly world. He should not wear a thread-woven cloth. He who wears a thread-woven, increases the royal-power and not the holy-power. Therefore, he should not wear a thread-woven cloth so that the holy-power (Brahman) may increase and not the royal-power. He should not sit above; if he sits above, in that case he loses down his own breath. If he were to sit below (on the ground), sleep below, stand below, go below in that case the wind belows. Thus indeed, the former Brāhmaṇas used to observe the vow of celibacy. They used to say;¹ He (the teacher) should initiate him (the student) who is (like) a son or a brother to him (the teacher).² Having brought the kindling-sticks he who is desirous of (attaining) happiness,⁴ may take food and (thus having become pleased) they call him energetic.⁵ He (the teacher) may cause him (the student) to bathe (in the Vedas). Merely by bringing the kindling-sticks these vows do not become (fulfilled). If the teacher were to call him who is sleeping, he having gone in front (of his teacher) should listen with honour (i.e. with care); if he (were to call) him (the student) who is risen after having made the circumambulation [he (the student) should listen it with honour (i.e. with attention)]; (and) if he (were to call) him (the student) who is circumambulating and running [he (the student) should also act in the same manner]. Thus indeed, the former Brāhmaṇas used to observe this vow of celibacy. This meritorious glory of these (five fires) which had gone away, the same indeed, will come today.

1. According to VPK, the finite verbal form is not attested elsewhere. Lexicons like Pa and Sh have not recorded any finite form of /hr̥ with the prefix para. W, p.691, assigns to the past passive participle form parihṛta- meaning "carried off, removed". But in the present context the word seems to mean "to touch" etc.
2. This quotation seems to be original with this text.
3. The inserting verses (dhāryāa) are those verses which are implied additionally with the kindling-verses (sāñchayāa). AGN.ING, SBM XII, p.112, f.n.1, says that "according to the author of SB the two verses RV 3.27.6-6 are inserted after the ninth and according to others before the eighth, sāñchayāa".
4. K derives the expression svar asyantah from /is 'to desire' (vide unādi rule 3.126) and in order to explain the letter ya in the word asyantah, he thinks that it is an archaic form (āśarupam).
5. The word word jaghunam (acc. sg.) is an epithet of the student, and is derived from /han 'to kill, move' (vide unādi rule 5.32) with the suffix ac (a). The word in this context would mean "energetic".

I.2.5

Janamejaya, the descendant of Parīksit,¹ while going in for hunting and desiring to attain² two swans, he stopped. Both of them spoke to Janamejaya Parīksita: he came near (to them). He said 'Venerable sir, homage to both of you; venerable sir, who are both of you? Both of them replied 'We are the Dakṣipā fire and the Āhvaniya fire'. He replied 'Venerable sir, homage to both of you; let (your) gove be known'³. (Both the swans said to him) 'Indeed, the gods do not rejoice, but they go from one grove to another grove'. He again said 'Venerable sir, homage to both of you; what is auspicious (deed)? (Both of them replied) 'The vow of celibacy'. (He asked) 'What is mundane (affair)? (Both of them replied) 'The

vow of celibacy'. 'he knows that (vow of celibacy)' both of them replied 'Antāvala Bhūmī'⁴ ('knows the vow of celibacy'). And, instead, sometimes Dantāvala Bhūmī apposite Janamejaya Parīkṣit. Having stood up he offered his own seat to him (Dantāvala Bhūmī). Having met him with respect he (Janamejaya Parīkṣit) asked him; 'Venerable sir, what is auspicious (seed)?' (Antāvala replied) 'The vow of celibacy.' (Janamejaya asked) 'What is mundane (affair)?' (Dantāvala replied) 'Indeed, the vow of celibacy.' He (further) said to him (Janamejaya) 'The vow of celibacy (for studying) all the Vedas is upto forty-eight years, that (vow of celibacy) is divided into the (four) Vedas, consists of fourfold twelve-twelve years, (the vow of celibacy) of twelve years is the minimum one, and the rest (vow of celibacy) he may observe cleansing (himself) to the utmost of himself.' He (Janamejaya) gave him two bulls and thousand (coins) in connection with this (subject of) comprehension (? unmai)⁵. And some say 'The teacher is a Vedic student'⁶ it is very famous. 'ice open-space is the supreme deity (and) the supreme self, and a rāhmaṇa is a rāhmaṇī possessed of the vow and (good) conduct.'

1. For Janamejaya, the descendant of Parīkṣit, see Vedic Index, Vol. I, pp. 574 and 822. Cf. Bd. t. I, p. 35; also see Indian Literature, pp. 125-6; 135-6.

2. G's edn reads ātīyān (॑), whereas the eds of I and T read ātīyan. The latter form seems to be a future participle form (in desiderative non.sg.masc.) from /ātī 'to attain'. The regular form should have been ātīyan.

3. The finite form ātīyatām is a perative passive third per. sg. of ā + vāt (cl) 'to know' vi. J. 1171B, VI., 3 and 4, has not recorded this form. The acc.sg. ātīyatām

seen to have been used in the sense of now. e.g.
Ushas.

4. Dantāvala Dhaumra is the proper name of a seer, who appears only in this place in the whole of Vedic literature.
5. GB reads uhasy rsabhu. The form uhasi (?) is dubious one. Perhaps the correct form should be uhasi (loc.sg. from uhas). G in her f.n. suggests that the reading should perhaps be: u he sa rsabhu.
6. See AVS 11.8.16a

I.2.6

Brahman, indeed, handed (all) creatures over to the death; it did not hand over the Brahmācārin alone. He said ; What is (meant by) in this¹ (night) (and) in this (day). The night on which he (the brahmācārin) were to dwell without having brought the faggot, on that night I would obstruct him from life. Therefore, the Brahmācārin day by day having brought the faggots should worship the fire in the evening and morning. He should not put (those faggots) above and he should put (them) down. If he were to put above, that day the cloud becomes raining from passing clouds.² Those gods spoke (to the Brahman), This Brāhmaṇa will observe the vow of celibacy, tell (what is) the alms for him? (Brahman replied) ; Tell, the householder is much -wandering (he will give alms). (The gods said) 'What would be relinquished of that non-giving householder's wife? That which is sacrificed and bestowed, meritorious deed and wealth (of her) would be obstructed; on account of this she should give alms day by day to the Brahmācārin; they (the learned persons) should

speak to the householder's wife³ that that which is sacrificed and bestowed, meritorious deed and wealth (of the person who does not give alms to the Brahmācārin) would be obstructed. He (the Brahmācārin) should not extend (his vow) beyond the seventh (night); by extending the seventh night he does not become a Brahmācārin. The Brahmācārin who does not possess a good conduct and who (observes) the vow of seven nights in (bringing) faggots and (begging) alms - he requires again to be initiated.

1. Read asyām for asyām of G's edn.

2. Cf. AB 2.19. According to WHIT, his-Veda Brahmanas (HUL 26), p.143, f.n.3, the Commentator Śāyana of AB absurdly interprets "On the mountains"; the word śūlāvartīn should according to WHIT mean "from passing clouds".

3. G's edn reads grihinī mā mayam, in her f.n. she gives two other readings ...asyāti ..., and ... moyāti ..., all these readings are corrupt. The edns of M and K seem to have the right reading grihinīm āmayuh, which means "they should speak to the householder's wife" (gṛ + Vam 'to sound').

I.2.7

¹ (the Vedic student) should not be one who rests on an elevated bed, he should not be a bard² (gāyana-), nor a dancer, nor a wanderer. He should not spit out. If he were to be one who rests on an elevated bed, (in that case) constant inhabitations are produced. If he were to be a bard, (in that case) they will have to cleanse out weepings. If he were to be a dancer, (in that case) constantly they will have to remove dead bodies. If he were to be a wanderer,

(in that case) constantly will be merged with their offspring. If he spits out, (in that case) he spits out in the middle of himself. If he spits out (in that case) he recites with reference to himself the formula, 'From the heaven (now) upon me.' ³ 'That which is here also of honey; that which is here of sap for me.' 'That which is here also of honey (I partake of that')' ⁴ - 'that which is forgotten emasculated poison (mirasthayisam)' ⁵ - the fire and the sun may again place that (honey?) in my belly. 'That which has fallen upon me here also of the sap,' ⁶ for that we invoke here, may that replenish for me. He (the Brahmācārin) should not go to the crematorium. If he goes, he should take water in his hand, recite over it the verse', If this with the desire for the season,⁷ - and having sprinkled (water) over it (the crematorium) he should circumambulate (the crematorium) uttering that verse. He should go round with the (same) verse.", If we have approached evil and injury with the desire for season (?), let that (evil and injury) be devoid like a blind and a lame person; let evil not follow us who are moving". And this Brahmācārin is marked round by the gods. This has also been said in the verse', That which has been marked round by the gods, not mounted up (by anything), goes about shining.⁸ Upon this (depends) all creatures, all sacrifices and food along with the gods? Thus, says a Brāhmaṇa text.

1. This section is employed by Rām. 46.41 in an expiatory rite for the portent of drops of rain from a clear sky. In Vait. 12.7 it is used in the Agniṣṭoma when one has spoken in sleep.
2. The word nāyana- 'a bari', is formed from v̄ga 'to sing' with the primary suffix ana- (vide Pāṇini 3.1.147: nyat̄ ḡn̄). Cf. M.P. BALAKRISHNA RĀMA, BHĀSHĀ I '75, (Poona 1966), p. 49 and Altindī. Gr. II.2, pp.132; 136.
3. AVŚ 6.124.1 with brhato antariksāt̄.
4. Vait 12.8.
5. Vait. 12.9; Ḫp ŚS 10.13.11.
6. Vait. 12.9; Ḫp ŚS 10.13.10.
7. According to GLOVER FIELD, op. cit., § 71, p.111, yadīdam rtukalya etc., seems to be original with GB.
8. AVŚ 11.5.23.
9. The sun-god by bringing rain causes to produce food, and by means of food the sacrifice is performed. Thus, the sun-god imposes life in every creature and makes prosperous.

I.2.8

With (the verses beginning with) 'Generating out-breathing and inbreathing'¹, (he), the son of great seer Vasistha recited this speech in the mouth² of a shell, so that therefrom a cold and a hot spring may come into existence; he (the son of great seer Vasistha) always follows that. Then in the middle of the river Vipāś (modern Beas) there arose the first hermitage Vasisthasīlā³ by name and the second Kṛṣṇasīlā by name; in that (the seer) Vasistha thoroughly heated (himself). Visvāmitra and Jamadagni (used to) heat (themselves) in the hermitage of Jamadagni.⁴ Gautama and Bharadvāja, the two lions (?) (used to) heat (themselves in the

birthplace (of the river Vipāś?). Guhgu (used to) heat (himself) in the dwelling of the Guṅgus.⁵ Seer (used to) heat (himself) in the hermitage of the seers. Agastya (used to) heat (himself) in the place Agastyatīrtha by name. Atri (used to) heat (himself) in the heaven. Kasyapa, the self-existent heated (himself) in the place Kasyapatūnga by name. The jackal (? ula)⁶, the powerful wolf, the hyena, the dog, the boar, cilvatis⁷, the reddish brown ichneumons, and an animal which has snake-like fang --- they seize between the jaws. Because of seeing the place Kasyapatūnga by name and because of (walking on) the walking-place (sarapavāta-?) the success takes place. Upto (the first) thousand years of the Brahman the Brahmācārin remained standing⁸ with one foot in the forest called Kṣivana. Upto second thousand years he held the stream of nectar upon the forehead. Śiva performed penance during forty-eight thousand years of the Brahman upon the surface of the ocean.¹⁰ From that performed penance he further heated (himself). This has been said in these verses (beginning with); He generating outbreathing and inbreathing. Thus, says a Brāhmaṇa text.

1. AV. 11.6.24 c; AVP 16.155.5 a (with śad yvāna).

2. G's edn reads mukhe, whereas the edns of I and X read mule; the former reading has been adopted by me.

3. On geographical names see Introdn., § 9 Geographical Data.

4. Jamadegni is one of the somewhat mystical sages of RV, where he is frequently mentioned. In AV and IV Samhitās and the Brahmanas, he is quite a frequent figure. In Brahmanas he appears as a friend of Visvamitra. See Vedic Index I, p.278.
5. The only reference to the word Gungu besides GD is found in RV 10.43.3, where Gungus mean the people belonging to this community or it refers to some janapada of this name. Dr. ITA, RV (Tr.), Vol. II, p.48, f.n.8, says that it is uncertain who these people were. Gungu here appears to be a proper name but we do not know much about him or his race.
6. WHITNEY at AV 12.1.49 takes the word yla to mean "the jackal" and GRIFI ITA, AV (Tr.), Vol. II, p.100, renders it "hyena". The commentators Uvata and Mahidhara at VS 24.31 take the word to mean "a particular wild animal". Modern lexicons like PW and MW also take the word to mean "a particular wild animal".
7. The civati is of single occurrence, and it is very difficult to identify it with the wild animals. According to PW it is animal of bhūrisaya class; and it (MW) conjectures that perhaps this word is a cognate of cillata or cillada.
8. The word saranavatāt, is of single occurrence, and perhaps would mean "because of walking - path".
9. Read atisthat for atisthati (a printing error) of G's edn.
10. According to BLODGETT, op.cit., § 71, p.111, "This chapter is Pauranic rather than Brahmana".

I.2.9

(as for the verse) 'The one-footed (stands out more than) the two-footed.'¹ Wind is one-footed, space is its foot. Moon is two-footed, the former and latter fortnights are its (two) feet. Sun is three-footed, these three worlds are its feet. Fire is six-footed-earth, firmament, heaven, waters, trees and plants (and) these creatures are its feet. The Vedas are motion and spirit of all these (creatures). There are four parts of the Brahman. Furthermore,

they say that there are six (including the two namely,) manifestation, open space. Manifestation (is formed) by the R̄c, motion belongs to the Yajus, brilliance consists of the Sāman, creative power belongs to the Bhṛgus and Aṅgirases (i.e. to the Atharvaveda).² This Brahman, indeed, is the sacrifice possessed of four feet and two conclusions (sāṁsthā). The Bhṛgus and Aṅgirases are its (of the sacrifice) two conclusions (sāṁsthās). Furthermore, some say that this (sacrifice) is possessed of one conclusion (sāṁsthā). In that the Hotṛ performs with the groups of r̄cas, through it he replenishes the earth. The fire diffuses on it (the earth). It has also been said in the verse 'Let the earth, fire-clad, black-kneed (establish firmly).'³ In that the Adhvaryu performs with the yajus, through it he replenishes the firmament. On that (firmament) the wind does not take rest or slumber even on a single day. It has also been said in the verse 'Travelling on the paths of firmament, he (wind) does not take rest or slumber even on a single day. Earliest-born source of holy order of waters, wherefrom did he spring forth and from which region did he come?'.⁴ In that the Udgātṛ performs with the Sāman, through it he replenishes the heaven. There alone the resplendent sun moves on. It has also been said in the verse 'Flying on high the ruddy eagle'.⁵ In that the Brahman performs with divisions of the verses, through it he replenishes the waters. Moon moves through waters. It has been said in the

verse 'The moon among the waters (runs).'⁶ Of those (waters) trees and plants are divisions. Therefore, a sacrifice is performed by means of the root, branch, leaves, flowers, fruits, bud, sap and fragrance (of trees and plants). Rites are performed by means of waters.⁷ Soma is squeezed out by means of waters. In that (the officiating priest) invites the Brahman (-priest) in every rite, through it he honours the waters. This indeed, is his (Brahman's) portion. Just as one desirous to eat first sips the water and again afterwards, the sacrifice is commenced with waters, and is concluded with waters. Therefore, the sacrifice is characterised by the preceding and succeeding offerings.⁸ He (the Brahman) holds the sacrifice in between the preceding and succeeding offerings. Having milked out the Vedas⁹ in between the Bhrgus and Aṅgirases; the Bhrgus and Aṅgirases honour the drinking of Soma. This Veda (Atharvaveda) is characterised by Soma. It has also been said in the verses 'One thinks himself to have drunk Soma'.¹⁰ Just as the rain appeases the wide earth, smoking due to flames, similarly the Brahman (-priest) heals the injury of sacrifice by means of the vyāhrīkis and the verses from the Bhrgvahngirases (Atharvaveda). Agni, Aditya and Yama¹¹ - these are the Aṅgirases; they accomplish all this. Wind, waters and moon - these are the Bhrgus; they replenish all this. All this is concluded in a single manner. Thus, says a Brāhmaṇa text.

1. P of AVS 13.2.27 a; AVP 13.23.4 a.
2. The edns of M and K as well as all the MSS belonging to B.I., Poona, which are now being utilised by the Centre of Advanced Study in Sanskrit, University of Poona, for bringing out a critical edn of the text read as follows: bhr̥vahirāśam apaitad ..., whereas G's edn reads bhr̥vāngirāśam apaitad. V.L.W. BANDHS, VPK, B and Ar, pp. 762 and 790, reads bhr̥vāngirāśam and maya respectively. On the basis of the construction of this sentence one would like to accept G's reading. The word bhr̥vā-
nkirāśa can be inst. sg. of bhr̥vāngirāśa. In accord with the context it would be appropriate to take the word as non-sg. (fem.) of the substantive bhr̥vāngirāśa, formed with the secondary suffix -2. bhr̥vāngirāśam maya itad. See my paper in Dandekar Fel. Vol., Poona, 1969, pp. 190-92.
3. P of AVS 12.1.21; AVP 17.3.2.
4. RV 10.168.3; AVP 1.107.4. G's edn reads hr̥yamāna for iyamāna of RV.
5. AVS 13.2.36a; AVP 18.24.3a.
6. P of RV 1.106.1a; VS 33.90a; AVS 13.4.39a; AVP 13.32.14a.
7. Read Karmāṇi for Karmāṇī of G's edn.
8. According to G (f.n.) either the word brahma or yajña is an interpolation. In this sentence the word brahma is not required. Metaphorically the sacrifice is described as the Brahman (-priest). However, the word brahma does not alter or spoil the sense of the sentence.
9. GB reads yedān aduhya, which literally means "having wilked out the Vedas" but in this context it seems to refer to the recitation of the Vedas.
10. RV 10.35.3a; AVS 14.1.3a; AVP 13.1.3a.
11. G's edn reads agnir ādityāva śamayaty ..., whereas the edns of M and K read agnir ādityāva śama ity G's reading is supported by one of the MSS belonging to Dr. H.H. PIVKAR of Poona. Majority of MSS belonging to B.I., Poona, support the edns of M and K. The No. 20 reads agnir ādityāva śama ity ..., and Ms A-13/1-32
36 gives the reading agnir ādityā yama ity
In all probability, we are faced with the difficulty of the partial emanation of the text; the better reading would perhaps be agnir ādityo yama ity

I.2.10

There was, indeed, Vicārin Ṛbandhi an intelligent person, thinker, and well-versed in the *Vedas* (*anūḍīpa*), the son of Ṛbandha Ātharvāṇī.¹ He did not get the material wealth because of his high (self-) respect. (His) mother spoke to him, "Those (people) alone have talked about this food. Those (people) partake of this food in the Iru and Pañcāla countries,² the Āṅga and Kṛadha countries, the Āśi and Pāñcāla countries, the Śālva and Kṛtsya countries, the Savasa and Uśinara, and the northern countries.³ Now because of your high (self-) respect we are without eatables. Son, seek some source." He (Āśāndhi Vicārin) appeared in the *Soma*-sacrifice of the universal king Vāñbhāṭṛ Yauvanāśva. Having entered into the *sapta-* hall he addressed the *tvijs* and the sacrificer. They call all the rivers by different appellations which flow eastward, southward, westward and northward. If these (rivers) as they enter into the ocean the (individual) appellation is cut off, they (simply) call them 'ocean'. Similarly, all those *Vedas* which have come into being (along) with rituals, with secret doctrines, with *Brahmanas*, with *Upaniṣads*, with histories, with narratives, with *Purāṇas*, with accents, with sacraments, with the science of etymology (*Nirukta*), with instructions, with polishings, and with the sacred discussions (*vākoyavān*). Of these as they enter into the sacrifice the (individual) appellation is cut off, they (simply) call them 'sacrifice'.³

1. Kabantha Ātharvāṇi in the Ṛg. 6.7.1 is mentioned as a teacher along with Sūthavān Āñjirasa, and there he is semi-mythical. His son according to Gī 1.2.10 was Viśarin Ābarhi.
2. On geographical names see Introd., § 9 Geographical Data.
3. See 1.1.14, on alit., § 42, IX 29, p. 116.

I.2.11

That indeed, is the interrupted sacrificial place (*dev-yājana*) of the earth, which is not sloping towards the east, which is not sloping towards the north, which is artificial, which is (partly) level ~~and (partly) level~~ and (partly) uneven (rough). Indeed, that is the sacrificial place which is level, grassy (having roots), not burnt, established, sloping towards east and north, level, and is entirely strown, as it were. In which the Brahman (-priest) knows the *brahmāṇḍa* of the ārahanṭa, in that he performs Brahman's office. I declare-we do not know the metre by means of which we can get the answer. Indeed, he asked them-knowing what does the ḫotṛ perform the ḫotṛ's office, knowing what does the adhvaryu perform the adhvaryu's office, knowing what does the ḫigatṛ perform the ḫigatṛ's office, knowing what does the Brahman perform the Brahman's office. I declare-we do not know the metre by which we can get the answer. We speak to you: speech itself as the ḫotṛ performs the ḫotṛ's office. Indeed, the atoms and *vasatikāras* are formed out of speech. Speech, indeed, is the ḫotṛ, speech is the Brahman, speech is the god. By means of outbreathing and inbreathing the adhvaryu performs the adhvaryu's office. Creatures are instituted with vital airs; the

Pranītā (waters) are the instituted breathings. We speak to you: the Ṛshyāryu is outbreathing and inbreathing; the Brahman (-priest) is the outbreathing and inbreathing; god is the outbreathing and inbreathing. By means of eye alone the Ḫṛṣṭi performs the Ḫṛṣṭi's office. These creatures see with eye. And the eye, indeed, is the Ḫṛṣṭi, eye is the Brahman (-priest), eye is the god. By means of mind alone the Ṛshyāryu (-priest) performs the Brahman's office. Thatsoever is there horizontal or above of the directions that he performs by means of mind. We speak to you about that Brahman; mind, indeed, is the Brahman (-priest); mind is the Brahman; and mind is the god.

I.2.12

(Vākāntika said) as intend, here follows: the sacrificer say the of inciting priests may proclaim the sky to be the earth or may proclaim the earth to be the sky; in that case the other person does not assent (to it); thus he does not assent to this (fact);(and) in that he would say 'how, how is it that? It is the 'or this he may say to the Ḫṛṣṭi, it is the speech to the speech, it is the Brahman to the Brahman, it is the god to the god. It is the Ṛshyāryu this he may say to the Ṛshyāryu, it is the outbreathing and inbreathing to the outbreathing and inbreathing, it is the Brahman to the Brahman, it is the god to the god. It is the Ḫṛṣṭi this he may say to the Ḫṛṣṭi, it is the eye to the eye, it is the Brahman to the Brahman, it is the god to the god. It is the

Brahman (-priest) this he may say to the Brahman (-priest), it is the mind to the mind, it is the Brahman to the Brahman, it is the god to the god.

1. G's edn reads ḡ.thiv̄m v̄d̄m̄r̄ iti, whereas the ends of ḡ and v̄ as well as all m̄ belonging to v̄d̄m̄r̄, form a read v̄d̄ for v̄d̄ of G's edn. In all probability, G's reading v̄d̄ seems to be intelligible one.

I.2.13

These creatures, indeed, are possessed of various expressions. Those who cause one who does not (belong to a family which is) a Soma-drinker, who is a Surā-drinker, in whose family soma-drinking is not continuous, to perform a sacrifice, they should approach him (the learned person) in the morning while carrying the fagots in their hands (and they should say): "We have come to your lordship" (he should ask them) 'What for?'. (Then they should reply) 'The questions which your lordship had put to us yesterday, those very questions your lordship may explain to us'. Let it be so. He explains all these questions to them. In that that by means of which he holds from all sides all this present and future (i.e. existent and non-existent), that is the Brahman. In that having studied (recited) they say; 'He who knows (thus) he is a learned Brāhmaṇa'. Thus, says a Brāhmaṇa text.

Henceforth (there is) description of the sacrificial places. Spirit is the sacrificial place, faith is the sacrificial place, priests are the sacrificial place, the sacrificial place consists of land. That the same spirit which striving or non-striving dwells in the body, is the sacrificial place. This (spirit) is the sacrifice; this is the sacrificer; they worship it; this is the sacrificial place. And this faith is the sacrificial place. At whatever time one should set up (the sacred fires), let faith not have him. That is the sacrificial place; moreover, these officiating priests are the sacrificial place. Wheresoever a learned Brāhmaṇa performs (any rite) with (the articulation of) a mantra, that is the sacrificial place; now, this sacrificial place consists of land. Wherever the waters stand, come, flow or spring up, that is the sacrificial place. (The place) which is level, grassy (having roots), unburnt, firm, sloping towards the north-east, level, and is entirely strewn with grass, as it were; and in front of which there should either be a hollow, or a wavy (read: urājī)¹ tree or a hill or a river or a path. He should not leave in front the place of the size of the sacrificial place nor towards north. In such a place they should sit around the fire. Thus, says a Brāhmaṇa text.

1. G's own reading urājī is supported by Uma in his Mahābhāṣya ..., which reading is supported by all the best gītā MSS., Poona, as well as

by the parallel text Vaist. 11.6 (cf. M. Ag. 6.16.2, etc., p.61), whereas the eds. of V and K read Syabhrā-urṇīq शब्राउर्णीः. The latter reading very clearly appears to be an erroneous one. By accepting the reading urṇī, we are faced with two types of difficulties. First, this word is a halax, secondly, it is difficult nay rather impossible to explain its grammatical r. On the basis of the grammatical explanation keeping in view the context one would be tempted to take the reading as urṇī (ur-ṇī-), in that case the grammatical problem can be justified and it would mean "near tree". But, Vaist. 11.1, p.16, however, reads urṇo (ur-ṇo), which word is widely attested in the Vedāṅga texts and means "salt around". In all probability, the expression urṇī as an objective of the substantive vṛṅgā-, will perhaps solve the difficulty.

I.2.15

Aśiti¹, desirous of offspring, indeed, cooked the porridge. Then she ate² the remainder (of the brahmudana). She became pregnant. Consequently, the Āśityas were born. In that the porridge is cooked at the setting up of the sacred fires, thereby indeed, this beginning and mounting up is performed. The kindling sticks are a span in measure: of such a measure is the spirit-commensurated by Prajāpati. The sacrifice-worthy body of the fire which is in the holy fig tree (śvattha), with that body this (fire) is united. That which is given that is its (of the fire) body of ghee.³ In that he anoints the kindling-sticks with ghee, thereby he saves it (the fire) prosper with two bodies (i.e. with the kindling-sticks and ghee). In that he puts (on the fire the fire-sticks) besmeared with ghee. Valour is indeed, demonstrated by roaring.⁴ In that he puts (on the fire the fire-sticks) besmeared with ghee, he does so for the sake of roaring itself. The year, instead, is the act of procreation, fire is the

act of procreation, that which is the year that is the act of procreation. He puts fagots into the fire with (the recitation) of a verse. (That means) the procreator (i.e. the sacrificer) procreates this (fire) with the act of procreation. A human being is one whose period (of birth) is not fixed.⁸ One does not know at what period one would be born. (the effore) one secures that which is a constellation. The porridge which is cooked, indeed, thereby this birthplace of fire is formed. In that the fagots are put on the fire, thereby the seed is deposited.⁹ The deposited seed is born in a year's time. (In that) he sets up the fire at the expiration of the year; he sets it up as full born.⁷ One should set up (the fires) after twelve nights, before (the expiration of) the year.⁸ Those (twelve nights) are the symbol of a year. If he should set them up after the third night or after the second night or after one day. Those highest Edityas with setting up of the fire, indeed, come from here (this world) to yonder world (to heaven). Those Edityas while moving and manufacturing (the wolves) on the way ward him off who longs to win (over them). The Edityas are the eaters of remnants. That which is remnant, (and) he who anoints the fagots with remnant (of sheep); he, indeed, uttered this for them (the creatures born of God); and indeed, having uttered for them he goes⁹ to the world of heaven.

1. This section is copied almost verbatim from fifth 7.16; cf. TB 6.5.61; Yal 2.1.12; TB 1.1.9.1.

2. G's edn following ¹āth 7.7.15, reads as̄ñat, whereas the edns of M and K read as̄ñit.
3. G's edn following ¹āth, reads es̄ā as̄ma ḡh̄t̄i ..., whereas the edns of M and K read es̄ā svāh̄i t̄ya G's reading is intelligible.
4. G's edn reads syagnīt̄i for agnīt̄i of ¹āth 7., whereas the edns of M and K read agnīt̄i. , pp.173-G renders this sentence as: "he who performs the agnyādhana rite with the intention of a firm path; (thereby) the strength is generated." G's reading has been followed.
5. G following ¹āth, reads ... abhaśār̄gh ..., whereas M and K read ... av̄tya at̄m̄ ..., p.176, renders it as: "... (the sacrificer) abeguards it (the fire) from the devouring (obstacle)." G's reading is intelligible.
6. G following ¹āth, reads sv̄yata, whereas the edns of M and K read sv̄yante, which reading is certainly an error for G's reading.
7. The edns of M and K read ye, whereas G expands it as yah, any in place of prajāpati ..., of these edns, G following ¹āth 7. reads prajāpati. G's reading is preferable.
8. G, in acc. ord with ¹āth 7. reads ... pratim̄i tho ... In this case the regular sandhi should have been pratim̄i atho, but here we find a phenomenon of double sandhi, that is to say, even after the elision of yāñ further 'sv̄yanta'-like sandhi, has taken place. G in his f.n. rightly suggests the reading to be pratim̄i atho.
9. The edns of M and K read yanti, whereas G's edn correctly reads yath̄i.

I.2.16

Atharvan god, the lord of creatures (Prajāpati), he having practised fervour fashioned out the cātuh prātya
prthiv̄au¹ (consisting of) four worlds, four gods, four Vedas, fourhotras. Four indeed, are these worlds: the earth, firmament, heaven, and the waters. Four indeed, are these gods: the fire, wind, sun and moon. Four indeed, are these Vedas: the Ḫveda, Yajurveda, Āñaveda and Brahnaveda

(Atharvaveda). Four indeed, are these *astras*: the *soop's* duty, *Athvaryu's* duty, *Udgātr's* duty and *Brahman's* duty. This has also been said in the verse¹; he has four horns, he has three feet, he has two heads, he has seven hands.

'ound with a triple bond, the bull roars, the mighty god has entered into mortals.² He has four horns, (thus) these *Vedas* are spoken about. He has three feet, (thus) pressings alone (are spoken about). He has two heads, (thus) *Brahmaudana* and *Pravargya* alone (are spoken about). He has seven hands, (thus) metres alone (are spoken about). 'ound with a triple bond, (thus) mantra, ritual, and *Brahmana* (text) (are spoken about). The bull roars, indeed, he is the bull (and) he roars, who is the sacrifice recites the *astras*. With the *Ics*, *Vajruses*, *Jāangs* and *Brahmans* (=Athrvans) the mighty god has entered into mortals. The sacrifice indeed, is the great god. He has entered into the beings. 'One who may know the seven heights,'³ (thus) he says of outbreathings. 'One who may know seven instances,'⁴ (thus) he says of inbreathings. 'One who may know the head of sacrifice,'⁵ that indeed, is the head of sacrifice which is the *Brahmaudana* accompanied by the mantra (recitation). One who indeed, goes near to this *Brahmaudana* (which is) not accompanied by the mantra, indeed, his sacrifice becomes separated with head. Therefore, one should approach only the *Brahmaudana* (which is) accompanied by the mantra and by invitation. Thus, says a *Brahmana* text.

1. This subject is treated here in relation to the conspicuous

Brahmanana hymns AVS 11.1 and 12.3, but with the superficial purpose of correlating the catush prasva odana (porridge sufficient for four priests) with the 4thnarvanic Vedic tetrad, the string upon which the Brahmana harps in and out of season.

2. RV 4.53.3; VS 17.91; AVP 13.3. The edns of M and K erroneously read syras for sirsa (nom.pl.neut.).

3. AVS 10.10. 2a; AVP 16.107. 2a.

WHITNEY, AV (Tr.), Vol. II, p.676, renders the word niravatah as "advances" (n. of IT), AV (Tr.), Vol. II, p.45, renders it as "seven floods" and he, op. cit., pp.46-6, f.n.2, thinks that "seven floods" here refer to seven rivers of the country occupied by the Aryan immigrants. Commonly accepted meaning of the word is "height".

4. AVS 10.10.2b; AVP 16.107.2b.

5. AVS 10.10.2c; AVP 16.107.2c.

6. Yāska (Nir. 13.17) explains the verse exactly in the manner of G except that the words dve sirsa are taken to mean pravanya and udaranya sacrifices. Patañjali, Mahabhasya 1.1.1 (Āśvāra's edn, Vol. I, p.3, ll.15-16) explains the verse with reference to nara, ashyuta, upasarga and nirata; the three tenses, the two kinds of casas: nitya and utpadiya, seven cases (yuktis) and the three places of the articulation of the sound viz., ures, kuntha and sirsa.

I.2.17

What is the purpose¹ for which an Ātreya is called for? Darkness captured the sun. Atri removed that (darkness). Atri beheld that sun. This has also been said in the verse²; Whom out of liquid Atri conducted up the sky;³ 'O sun, Atri maintained you in the sky, to make the mouth.⁴ He (the sun) said to him (Atri) 'Choose your boon.' He (Atri) said 'My progeny be worthy of receiving sacrificial fee. Therefore, at a sacrifice the sacrificial gifts are given first to a descendant of Atri.'

1. G's edn reads upajña-, whereas the other edns read upayajña-. The former reading seems to be preferable.
2. AVS 13.2.4c.
3. AVS 13.12.12 ab; AVP 18.21.6 ab.
4. G's edn reads prathamāñ dakeśīpa, whereas the edns of I and K read prathumadeśīpa.

I.2.13

Prajāpati said to the Vedas 'May I set up the fires'. Speech uttered to them (the Vedas) 'This horse, indeed, is the chief of the materials.'¹ These (Vedas) led him up out of frightful, gruesome water. Speech uttered to them (the Vedas) 'Let the horse be appeased'. Be it so. The Rigveda having come near to him proclaimed 'Let me appease the horse'. Him who approached silently (the horse) great fear attacked.² He took resort of this eastern quarter. He said 'This horse, indeed, is unappeased'. The Yajurveda having come near to him proclaimed 'Let me appease the horse'. Him who approached silently (the horse) great fear attacked. He took resort of this western quarter. He said 'This horse, indeed, is unappeased'. The Sāmaveda having come near to him proclaimed 'Let me ^{what} appease the horse'. With will you appease? My sāman Rathantara by name is unfrightful and ungruesome; with it let the horse be eulogised.³ Him who approached silently (the horse) the same great fear attacked.⁴ He took resort of this northern quarter. He said 'This horse, indeed, is unappeased'. Speech uttered to them (the Vedas) 'You should meet Ātharvāṇī Bahyū'. Having met Ātharvāṇī

Sañyu, who was seated, these (Vedas) proclaimed 'O lord,
 homage be to you.' 'Let the horse be appeased.' Be it so.
 He, indeed, addressed the son of Kabandha Ātharvana 'O
 Viśarin'. Fortune, indeed, heard the echo for him. Let the
 horse be appeased. Be it so. He, indeed, prepared the
 pacificatory water by means of the Ātharvana, Āṅgirasa,
 Cātana, Mātrñāma and Vāstospatya formulas⁵, (thus) he appea-
 ses (the horse). Out of all hair - concourses of that
 cleansed, besprinkled horse the embers shattered. That
 pleased horse, paid homage (with the words)', Homage to
 Ātharvana Sañyu, who made me worthy of sacrifice.' Indeed,
 the other Brāhmaṇas (other than Ātharvana Sañyu) would be
 having lightest materials. These (Brāhmaṇas) will place
 (the fire) on the foot of the sun, of a bull, of a calf, of
 a boat, of a gravipa- (?)⁶ or of a Brahmacārin. Earth,in-
 deed, is the foot of the sun. The fire would be deposited,
 as it were, in the foot of the sun.⁷ While the fire is be-
 ing brought forward the Brahman-priest makes the sacrificer,
 who has taken hold of the horse, recite five verses beginn-
 ing with⁸ 'When first springing into life, you cried.'⁹ The
 fire is brought near the Brahman-priest. The latter con-
 secrates him (the fire). Indeed, this learned Brahman-
 priest is all-knowing who knows (the Veda of) the Bhṛgus
 and Āṅgirasas (i.e. the Atharvaveda). Thus, says a Brāhmaṇa
 text.

1. The Agnyādheya horse, produced by vāc from frightful, grusesome water, is one of the main necessities of the Agnyādheya (setting up of the fires). Cf. Bṛaukosa, Vol. I.1, p.37.
2. G reads abhisṛptāya, whereas the edns of M and K read avisṛptāya.
3. G's edn reads asva abhistūyata, whereas the edns of M and K read asv-a abhiṣtūyata; in this place one would expect the reading asvo' bhīstūyata.
4. G's edn reads apy abhisṛptāya, M's edn reads atha viṣṛptāya, and K's edn reads avisṛptāya.
5. See BLJOMFELD, SBE XLII, Introdn., pp. xv and xxi; also see JAS XI (1884); pp.337-8.
6. OB reads gravunasva, which according to G's f.n., is perhaps a name of an animal.
7. The edns of M and K as well as majority of MSS belonging to BAKI, Poona, read tavai'ya, one of the MSS (Ms No. 136) reads tañhai'ya. G's edn reads
1379-30
tasvai'ya, which seems to be the intelligible reading.
8. See BLJOMFELD, op. cit., §62, Ex 65, p.235.
9. RV 1.163.1a; VI 29.12a; TS 4.2.3.1a; Kāth 39.1a; ŚB 13.6.1.17.

I.2.19

The gods and the Asuras, indeed, contended. Those gods said to Indra 'Do you protect our sacrifice so long as we may be in combat with the Asuras'. Indeed, protect it for us with that form with which you may conceal us the most, and with which you can protect us. Having become the Rigveda, he (Indra) stood having encompassed the sacrifice towards the east. The gods said to him 'Do you adopt a different form; with this form you will not conceal (the sacrifice) fully for us, nor will you be able to protect it.'

Having become the Yajurveda, he stood having encompassed the sacrifice towards the west. The gods said to him, 'Do you adopt a different form; with this form you will not be able to conceal (the sacrifice) fully for us, nor will you be able to protect it.' Having become the Sāmaveda, he stood having encompassed the sacrifice towards the north. The gods said to him, 'Do you adopt a different form; with this form you will not be able to conceal (the sacrifice) fully for us, nor will you be able to protect it.' He, Indra possessed of a turban (i.e. wearing a turban), having become the Brhmaveda (i.e. the Atharvaveda), stood having encompassed the sacrifice towards the south. The gods said to him, 'Do you adopt that form; with this form you will be able to conceal (the sacrifice) fully for us, and with this you will be able to protect it.' In that Indra possessed of a turban (i.e. wearing a turban), having become the Brhmaveda (i.e. the Atharvaveda), stood having encompassed the sacrifice towards the south: he became Brahman (-priest), that is why the Brahman (-priest) has his so-called name. He who is the Brahman (-priest) possessed of a turban (i.e. wearing a turban), he indeed, is this form of the Atharvan (i.e. of the Atharvaveda).¹ All the gods approached him from the south. In that all the gods approached from the south, that became Sadasya (lit: seated in a sacrificial assembly),² that is why the Sadasya has his so-called name. The Sadasya is, indeed, the strength, which grows out of the offering. They, indeed, know of the thicker (cow-) shed of the tiring

(lit: sicken³) path.³ This southern quarter is frightful and other (quarters) are appeased ones. The prayers which the Brahman (-priest) follows with some formula, the Badaya (follows them) in mind. He mutters this vyāhṛīlī "Janat"; in mind⁴; (thus) he produces the spirit (of the sacrifice). Having produced (read: janayitvā) (the self) he places the self in participati.⁵ The gods said to him (Indra) 'Choose the boon'. Let me choose. He chose the boon. In this very office (hotra) the gods should remain purifying, chanting and reciting for me who had assumed the form of Indra.⁶ In the same office, they remained purifying, chanting and reciting for him who had assumed the form of Indra. The office in which, they remained purifying, chanting and reciting for him who had assumed the form of Indra; therefore, that became the Brāhmaṇacchaisin, that is who the Brāhmaṇacchaisin has his so-called name. The office of the Brāhmaṇacchaisin pertains to Indra. 'Choose the second boon'. Let me choose. He chose the (second) boon. In this very office, they should remain purifying, chanting and reciting for me who had assumed the form of the wind. In that very office, they remained purifying, chanting and reciting for him who had assumed the form of the wind. Because in that very office, they remained purifying, chanting and reciting for him who had assumed the form of the wind; therefore, that became the Potr (-priest), that is why the Potr has his so-called name. This office which is of the Potr, is (also) of the wind. 'Choose the third boon'.

In that very office, they should remain kindling, purifying, chanting and reciting for me who had assumed the form of the fire. In that very office, they remained⁷ kindling, purifying, chanting and reciting for him who had assumed the form of the fire. Because in that very office, they remained kindling, purifying, chanting and reciting for him who had assumed the form of the fire; therefore, that became the Āgnichra (-priest), that is why the Āgnidhra (-priest) has his so-called name. This office which is of the Āgnidhra, is (also) of the fire. Thus, says a Brāhmaṇa text.

1. According to the Ātharvanic cult the Brahman-priest is the main priest of the sacrifice, and he is responsible for the whole sacrificial procedure. He is the supervisor-intendent of the sacrifice and main performer of an Ātharvanic rite; therefore, symbolically he is identified with the Brahaveda (i.e. the Atharvaveda).
2. G's edn reads upasīdan, whereas the edns of M and K read upasīrañ tan.
3. For G the whole sentence is difficult. G in her f.n. takes the reading āmavatāḥ as dubious one. The edns of M and K read yinventīvi + V̄nu) for yidanti of G's edn. K renders it: "They eulogise very much the land of the moving path! The word āmavatāḥ [ā + van + present participle in at (gen.sg.)] can be connected with vrajasya, and in rendering this sentence it does not cause any difficulty."
4. G's edn reads ... japaty atmānam ..., whereas the edns of M and K read ... japah (japan) cety atmānam ...
5. G reads nāityātmanam G in her f.n. suggests that perhaps the correct reading should be jāmyitvā. V.E. BAMBALU, VPK, B and Ar, p.545, f.n., conjectures that this form can be attained with Panini 6.3.75. The reading suggested by G seems to be preferable.
6. Read tis̄theyuh for G's tis̄theyuh.
7. Read atisthan for G's atisthan.

I.2.20

A Brāhmaṇa, indeed, bore this Vaisvānara fire. This Vaisvānara fire being borne by a Brāhmaṇa produces these worlds. Now, this Jātavedas fire thinks: "This Vaisvānara fire who has a Brāhmaṇa as his assistant, illuminates this (world). O, I show (him) the splendour, force, heroism, which is in me; so that he (Brāhmaṇa), indeed, may bear me." He (the Jātavedas fire) having replenished himself milked out the milk for this (Brāhmaṇa).¹ Having shown it (the milk) to this the same Brāhmaṇa he (the Jātavedas fire) offered it into himself. Having replenished himself for the second time, he extracted ghee. Having shown it (ghee) "to this the same Brāhmaṇa he (the Jātavedas fire) offered it into himself. Having replenished himself for the third time, he extracted the whole prepared-food. Having shown it to this the same brāhmaṇa he (the Jātavedas fire) offered it into himself. Having replenished the fourth time for himself, through it he saw the Virāj, the wife of the Brāhmaṇa. He gave her to this (Brāhmaṇa). That self became a share.² Then having laid aside (read: parasya)³ this Agni Vaisvānara, a brāhmaṇa bore the Agni Jātavedas. He (this Brāhmaṇa) said, 'O Agni Jātavedas, bear me from all sides and come to me.' He (Brāhmaṇa) gave him the dual name, the non-frightful and non-gruesome. He (the fire) became (like) a horse. On account of this, the horse draws the chariot by means of the shoulder, as it were, and (bears) the rider by means of the back (i.e. on the back).⁴ He

(the fire) went to the gods. He met the gods. On account of this, the gods got frightened. He gave it to Brahma (-priest). He appeased him (the horse: i.e. the fire) with this (following) verse:

1. G's edn reads ānyāvai'ta, whereas the edns of M and K read ānyāvayet ta. G's reading seems to be intelligible.
2. G's edn shows an instance of double sandhi in sātmā, whereas the edns of M and K read sa stma.
3. GH text reads parāsyur According to G, f.n., this reading is certainly a corrupt one. K derives this word as follows: para + √as (to throw) + yuc (Unadi 3.20), and renders it as "one who adopts good practices". In this case we would like to suggest the reading to be parasya, which suits the context.
4. The edns of M and K read vaheta, whereas G's edn reads vahena; the latter reading is quite in agreement with the reading prsthana of the latter part of this sentence. In this place the finite form bhavati certainly appears to be erroneous one. G in her f.n., rightly conjectures the finite form to be vahati, which imparts proper sense to the sentence. Read prsthena for prsthana of G's edn.

I.2.21

'They call you Agni Vaisvānara, you have come here burning the houses. Be our intercessor to the gods, may we suffer no injury, (since) we belong to you.'¹ He (the Brahman-priest) consecrates him (=the fire) with these five verses beginning with 'When first springing into life, you cried.'² He (the horse) laid quiet. On account of this the horse becomes most desirous of consuming (grass) among animals.³ This (horse), indeed, is Vaisvānara. Therefore, he (the sacrificer) gives the horse in whose foot-print the

(*Ahvaniya*) fire is set to the brahman.⁴ It was, indeed, given to the Brahman-priest. He squeezed out its sap. That (horse) became the sap (*rasa*). This, indeed, is the sap. That which is (really) sap mystically they call it chariot (*ratha*). Gods are fond of indirect (presentation), as it were, and haters of direct (presentation). He (the horse) went to the gods. He met the gods. On account of this the gods got frightened. He (the sacrificer) gave him to the Brahman-priest. With this verse and with the oblation of clarified butter, he (the Brahman-priest) offered it 'Indra's strength-, the Marut's front,'⁵ (with this verse) having poured down upon the chariot, he mounted upon it with the verse 'O, forest-tree, be firm and strong in body.'⁶ On account of this, he (the sacrificer) gives the chariot which belongs to the setting up of the fire to the Brahman-priest. It has, indeed, been given to the Brahman-priest. While being fashioned out he (the Brahman-priest) formed its (of the horse) body which is the main sacrificial gift. He saw it (the sacrificial gift) in the fire-in the R̄c, in the Yajus, in the Sāman, in the appeased one and in the frightful one (i.e. in the Atharvaveda). Out of these he gave speech and light to the Brahman-priest. Speech, indeed, is (like) a cow, light indeed, (like) gold. On account of this, he (the sacrificer) gives a cow, which is connected with the setting up of the fire and with the *cātuh prāya* rite to the Brahman-priest. When the victims are being quieted (=immolated) they take away (their) sight.⁷ Then he places the sight in the self. That which is sight, that indeed, is gold. On account of this,

he (the sacrificer) gives the gold, which is connected with the setting up of the fire to the Brahman-priest. It has, indeed, been given to the Brahman-priest. He placed it in the self. Thereby (the fire) blazed. That which he placed that became Āglā (languor?).⁸ Then she having become Āglā entered into the ocean. She burnt the ocean. On account of this, the inaccessible ocean is also burnt by the Vaisvā-nara.⁹ She (Āglā) rose up on the earth, she burnt the earth,¹⁰ she went to the gods, she made the gods angry. The gods approached the Brahman-priest. He (the Brahman-priest) did not sing and he did not dance. This the same Āglā is Karuvidā(?)¹¹ by name. Him who is really Āglābhata(?) mystically they call Āglāgrdha(?). Gods are fond of indirect (presentation), as it were, and haters of direct (presentation). The Brāhmaṇa, he who becomes a singer or a dancer, they call him Āglāgrdha(?). On account of this, a Brāhmaṇa should not sing and should not dance, thus he should not become Āglāgrdha(?). On account of this, the oblation belonging to the Brahman (should be offered) first, and the oblation belonging to the Prajāpati (should be offered) later on. The oblation belonging to Brahman is superior to the oblation belonging to Prajāpati.¹² Thus, says a Brāhmaṇa text.

1. AVP 1.96.3; Vait. 6,7.

GB text reads sa janan pradahanvarāḥ G.J.H.'S edn of Vait. reads sa janan pradahan nv aiśāḥ; however, V.D.V.A. LAMILLI'S edn of Vait. follows G's edn, but in his errata he reads pradahan nv aiśāp, which reading seems to be correct one and is in accord with S.B.F. A.CHAVAILA'S edn of AVP. Cf. Srautakōṣa, Vol. I.1, p.62.

2. The five verses are RV 1.163.1-5.
This verse is RV 1.163.1a.

3. G's edn reads jishatsutamah, whereas the edns of M and K read jishatsurataah. The latter reading is certainly a correct one. The form jishatsutam- is in desiderative from Vithas + tama (adjectival superlative degree).

4. G's edn reads agnipadam asvan, whereas the edns of M and K read agnih pada asvan. The parallel text Vait. 6.6 is also in accord with G's edn. G's reading is the intelligible one.

5. AVS 6.125.3a; Vait. 6.8.

6. RV 6.47.26a; AVS 6.125.1a; AVP 15.11.8a;
VS 29.52a; TS 4.6.6.5a.

7. See CINTA, on. sīta, § 62, Ex 70, p.290.

8. The meaning of the word āglāgrdha is uncertain. M assigns to it the meaning "languor(?)". FATAH & LICH, The Vedic Etymology, (Kota 1962), p.78, takes sala as "a musical instrument" and according to him āglāgrdha would mean "one who longs for a musical instrument called āglā". The word still remains a moot point.

9. G's edn reads durgiravapi, whereas the edns of M and K correctly read durgir asi. The word durgir can best be rendered as "inaccessible".

10. G's edn reads ahedat, whereas the edns of M and K read ahidat.

11. The meaning of the word kāruvidā is uncertain. M does not assign any meaning to it and puts a question mark. K, on. sīta, p.150, assigns to it the meaning "distress of the artisans", which can hardly be accepted.

12. G's edn reads uttaran, whereas the edns of M and K read uttaram. Here the form utt-ram is expected.

I.2.22

The Atharvans and Āngirases¹ are the two eyes of Bhṛgu (i.e. of the Atharvaveda). They beheld that Brahman, (and) knew that (Brahman). Indeed, we know all this whatever is (composed) of the Bhṛgus and Āngirases (i.e. of the Atharva-

veda). That which is the oblation belonging to the Brahman, these gods offered (that) into the Sāntapana (heating) fire. That, indeed, is the oblation belonging to the Brahman, which is offered into the Sāntapana (heating) fire. This, indeed, is the Sāntapana (heating) fire, he who is a Brāhmaṇa. With his (Brāhmaṇa's) power the good-minded gods shared the power, with faith the self-position (svadūḥ); the Brāhmaṇas shared the heavenly world. On account of this, the seers squeeze out (the Soma-juice) at the end. Women obtain (this heavenly world) in the (supreme) spirit alone. (The seers) extract the external (objects)² by means of both (the oblations belonging to Prajapati and Brahman). If he would not pour out the oblation belonging to the Brahman, then from the oblation belonging to Prajāpati, crooked men would be born. That you hear about these worlds. One who offers the Agnihotra, is the protector of the Ābhavaniya fire, the Cārhapatya fire and the Dakṣina fire.³ The gods rejoice at (their) dear abode. This Sāntapana (heating) fire of them becomes most excellent. When his speech has rejoiced Agni rejoices, when (his) breath has rejoiced Vāyu rejoices, when (his) eye has rejoiced Āditya rejoices, when (his) mind has rejoiced the moon rejoices, when (his) hearing has rejoiced the quarters and the intermediate quarters rejoice, when (his) fat has rejoiced the waters rejoice, when (his) hair has rejoiced plants and trees rejoice, when (his) body has rejoiced the earth rejoices.⁴ Thus, this Sāntapana (heating) fire is the most excellent, rejoiced one, and makes

all those pleased ones rejoiced.

1. G's edn reads āñirasaḥ, whereas the edns of M and K read āñirasaḥ; the former reading is the correct one.
2. G's edn reads bāhyāḥ, whereas the edns of M and K read vāhyāḥ.
3. Read āhavāṇīyasya for āhavāṇīyasya of G's edn.
4. See OJ TAL, op. cit., § 59, Ex2, pp. 173-4.

I.2.23

'You much-heating ones (sāñtamana-), here is oblation.'¹ This, indeed, is the much-heating fire, he who is a Brāhmaṇa. He is much-heating one whose following ceremonies are performed: the Garbhādhāna, Puṣṇavāna, Śmantonnayana, Jātakarāṇa, Nānakarāṇa, Niskramāṇa, Annaprāśāna, Godāna, Cūḍākarāṇa, Upanayana, Āplavāna, Agnihotra and Vratacuryā. Now, he who has not set up the sacred fires, he is (like) clay in pitcher (filled with water). Just as inserted clay in pitcher is not fit for the purpose of purification, for nor does it produce corn, similar is this Brāhmaṇa who has not set up the sacred fires. He (the sacrificer) may not give (the sacrificial gifts) of the Devayajña and the Pityajña to this Brāhmaṇa who has not (set up) the sacred fires. His blessings at the recitation and his blessings in the sacrifice do not have to go to the heavenly world. This has also been said in the verse 'we choose the fire, the messenger, the Hotr, the all-knowing, and the good performer of this sacrifice'.² Thus, says a Brāhmaṇa text.

1. RV 7.59.9a; AVS 7.77.1a; RS 4.3.13.3a; Mai S 4.10.5a; Kath 8 21.13a.
2. RV 1.12.1; AVS 20.101.1.

I.2.24

Now, Prajāpati while being offered sacrifice by means of the Soma (-sacrifice) said to the Vedas, Whom may I choose as the Hotṛ, whom as the Adhvaryu, whom as the Udgātṛ, whom as the Brahman? They replied, Choose, the knower of the Ṛc as the Hotṛ, the knower of Yajus as the Adhvaryu, the knower of Sāman as the Udgātṛ, the knower of the Atharvans and Āṅgirases (i.e. of the Atharvaveda) as the Brahman-priest. Thus, his (sacrificer's) four-footed sacrifice, among the four worlds, among the four gods, among the four Vedas, among the four offices of the Hotṛs, finds firm-footing and prospers with offspring and cattle, he who knows thus. Therefore, choose the knower of Ṛc as the Hotṛ; he, indeed, knows the Hotṛ's office; Agni, indeed, is the Hotṛ; the earth, indeed, is the abode of Ṛcs; Agni is the divinity, Gāyatrī is the metre, (the vyāhṛti) Bhūḥ is resplendence: therefore, choose him (the knower of Ṛc) alone as the Hotṛ for conquest of this world, for victory of this world, for complete victory of this world, for attainment of this world, for growth of this world,³ for complete prosperity of this world, for lifting up of this world,⁴ for success of this world, for sufficient attainment of this world, for complete attainment of this world. Now, if he chooses him as the Hotṛ who knows

thus, (in that case) their (of the priests) sacrifice is set free towards the east. Choose, the knower of Yajus alone as the Adhvaryu; he, indeed, knows the Adhvaryu's office; wind, indeed, is the Adhvaryu, firmament is the abode of Iajuses, Vāyu is the divinity, Trisṭubh is the metre, (the yvāhṛti) Bhuvah is resplendence: therefore, choose him (the knower of Yajus) alone as the Adhvaryu for N.N. of this world. Now, if he chooses him who knows thus as the Adhvaryu, (in that case) their (of the priests) sacrifice is set free towards the west. Choose, the knower of Sāman alone as the Udgātr; he, indeed, knows the Udgātr's office; Āditya, indeed, is the Udgātr, the sky is the abode of Sāmans, Āditya is the divinity, Jagatī is the metre, (the yvāhṛti) Svāh is resplendence: therefore, choose him (the knower of Sāman) alone as the Udgātr for N.N. of this world. Now, if he chooses him who knows thus as the Udgātr, (in that case) their (of the priests) sacrifice is set free towards the north. Choose, the knower of the Atharvans and Aṅgiruses (i.e. of the Atharvaveda) alone as the Brahman-priest; he, indeed, knows the Brahman-priest's office; moon, indeed, is the Brahman-priest, waters the abode of the Bṛrgus and Aṅgirases (i.e. of the Atharvaveda), moon connected with lightning is the divinity, Uṣnih and Kakubh are the two metres, the syllable "m" is resplendence of the Atharvans and (the yvāhṛti) "Janat" of the Aṅgirases: therefore, choose him (the knower of the Atharvans and Aṅgirases i.e. of the Atharvaveda) alone as the Brahman-priest for conquest of this

world, for victory of this world, for complete victory of this world, for attainment of this world, for growth of this world, for complete prosperity of this world, for lifting up of this world, for success of this world, for sufficient attainment of this world, for complete attainment of this world. Now, if he chooses him who knows thus as the Brahman-priest, (in that case) their (of the priests) sacrifice is set free towards the south.

1. G's edn reads vr̥ṇīva, whereas the edns of M and K read vr̥ṇīvan.
2. G's edn reads pratitisthati, whereas the edns of M and K read pratisthati.
3. G's edn reads yiruddhava, whereas the edns of M and K read yuddhava.
4. G reads udāttava, whereas G conjectures the reading to be uḍātaya. In this case there seems to be no need of altering the reading, for this reading implies correct sense to the context.

PRAPĀTHAKA III

I.3.1

The (sacrificial) place should be sloping towards the south; waters flow down towards the south. On account of this the sacrifice as (i.e. the sacrificial place) is more raised from that place, as it were¹, where the Bhrgus and Āngirases are stationary. Just as waters flow towards these worlds so do the Bhrgus and Āngirases carry near all the gods. In the same manner this vyahṛī "Om" carries near all the Vedas— Om of the Rcs, Om of the Yajuses, Om of the Sāmans; this (syllable Om) is the reverential salutation of all. Indeed, to the same (syllable Om) the learned persons place at the beginning. 'You gods and priests come here, come here'². Those who are the Bhrgus and Āngirases, they, indeed, are the gods and priests. These eulogisers, choosers, invokers regard them only (the Bhrgus and Āngirases). Chosen other than the knower of the Bhrgus and Āngirases (i.e. of the Atharvaveda) may not come to the sacrifice.³ He obtains with brilliance of sacrifice the brilliance, with strength the strength, with glory the glory. Chosen other than the knower of the Bhrgus and Āngirases (i.e. of the Atharvaveda) may not come to the sacrifice; indeed, he may not rob the sacrifice. Just as a calf having gone to the cow may suck her, so the chosen Brahman-priest the knower of the Bhrgus and Āngirases (i.e. of the Atharvaveda) may come to the sacrifice; indeed, he may not rob the

sacrifice. Just as a cow or a horse or a mule be one-footed, two-footed, (and) three-footed; in that case what can be convey towards and what can he prospect (gain). On account of this, choose the knower of the Ḫc alone as the Hotr, the knower of the Yajus as the Adhvaryu, the knower of the Sāman as the Udgātr, the knower of the Atharvans and Āngirases (i.e. of the Atharvaveda) as the Brahman-priest. Thus indeed, his four-footed sacrifice among the four worlds, among the four gods, among the four Vedas, among four offices of the priests, has a firm-footing; and he prospers with offspring and cattle, who knows thus, who knows the priesthood of the priests and who knows (the rite) which is connected with the sacrifice. Thus, says a Brāhmaṇa text.

1. GB reads ... yainas tasmiñ bhūmer ..., in this place one would expect ... yainas ..., and it would mean "a sacrifice or a sacrificial place!"
2. Besides GB this mantra occurs in Lāṭ ū 1.3.3, which reads brahmaṇa ..., for brahmaṇa ..., of GB.
3. G's edn reads nanyo'bhravaiirovid vṛto ..., whereas the edns of M and K read nanyo bhravaiirovid vṛto.... The expected reading should be nanyo bhravaiirovide vṛto. ...

I.3.2

Prajāpati extended the sacrifice. He performed the Hotr's office with the Ḫc alone, the Adhvaryu's with the Yajus, the Udgātr's with the Sāman, the Brahman's with the Atharvans and Āngirases (i.e. with the Atharvaveda).¹

In that he (Prajāpati) performed the Hotr's office with the Ḫc alone, the Adhvaryu's with the Yajus, the Udgātṛ's with the Sāman, the Brahman's with the Atharvans and Angirases (i.e. with the Atharvaveda); (thus), that the same (sacrifice) he makes most praiseworthy. That the same other said of the sacrifice is made ready with the three Vedas. With mind alone the Brahman-priest makes ready the other side of the sacrifice. That which blows (here) that is the sacrifice, that has two paths—speech and mind,² for by means of speech and mind the sacrifice proceeds.³ Yonder (world) is mind, this (earth) is speech. When he is not talking, (then) he should know 'Half (prosperity) of this sacrifice of mine has gone.'⁴ Just as a man with one foot when going, or a chariot with one wheel on one side when moving, fails, so does his sacrifice fail.⁵ With the failure of the sacrifice the sacrificer fails. With the failure of the sacrificer the priests fail. With the failure of the priests the (sacrificial) gifts fail. With the failure of the (sacrificial) gifts the sacrificer fails with offspring and cattle. With the failure of offspring and cattle the sacrificer fails from (going to) the heavenly world. With the failure of the heavenly world, half of his acquisition and preservation of property fails, in which half (of the sacrifice) they (the priests) offer sacrifice. Thus, says a Brāhmaṇa text.

1. Cf. AB 5.32 In AB 5.32 it is said that the Brahman's office is performed with the trayi vidya, whereas G

ascribes the brahmavām to the Atharvaveda.

2. Cf. AB 5.33. G's edn reads vartani, whereas the edns of I and K read the sing. form vartanīḥ. In the parallel text AB 5.33 the reading is yartanīṣau. From the parallel text it is obvious that the reading vartanīḥ in sing. is a corrupt one.
3. The edns of M and K read yajñe vahyत् एत् एवा ..., whereas G's edn following the parallel text AB 5.33 reads yajño yartate'da एवा.
4. The parallel text AB 5.33 reads ... arddham asya yajñasya ..., whereas G's reads ... arddhaḥ नःस्या....
5. AB 5.33 reads गा यज्ञो..., for एस्या यज्ञो..., of G.

I.3.3

Then indeed, Śvetaketu, the descendant of Aruṇa used to say, seeing the Brahman-priest talking, 'The half (prosperity) of this sacrifice of mine is gone'.¹ On account of this the Brahman-priest should restrain his speech (vācoṇayam?)² after the Bahiṣpavāna has been chanted upto the (offering of the) Upāṁsu and Antaryāma cups; and further during (the stotras) which (are called)³ the Pavānas (he should restrain his speech) upto the end; and further during the stotras accompanied by sāstras (he should restrain his speech) upto the Vasat call. If he were to procure the failure from the ke,⁴ he should offer on the Gārhapatya (fire) with 'Om, Bhūḥ, Janat';⁵ if from the Yajus, he should offer on the Kaksina (fire) with 'Om, Bhuvaḥ, Janat';⁶ if from the Sāman, he should offer on the Āhavaniya (fire) with 'Om, Svāḥ, Janat';⁷ if from the unknown (deficiency) or from any verse of Atharvaveda, he should offer on the Āhavaniya (fire) with 'Om, Bhūḥ, Bhuvaḥ, Svāḥ, Janat, Om'.⁸

Then (with the sap) of the Vākavākyas (sacred discussions),⁹ of the Rcas, of the Yajuses, of the Sāmans, and of the Atharvans and Aṅgirases (i.e. of the Atharvaveda) and also with the sap of the Vedas¹⁰ the injury of the sacrifice is joined together; it has (already) been said, "just as with salt (the injury is joined together)".¹¹ Just as a man with both feet when going, or a chariot with wheels on both sides when moving, does not come to deviation.¹² With the non-deviation of the sacrifice, the sacrifice is not deviated. With the non-deviation of the sacrificer,¹³ the priests are not deviated. With the non-deviation of the priests, the (sacrificial) gifts are not deviated. With the non-deviation of the (sacrificial) gifts, the sacrificer is not deviated with offspring and cattle. With the non-deviation of offspring and cattle, the sacrificer is not deviated from (going to) the heavenly world. With the non-deviation of the heavenly world, acquisition and preservation of his half portion (of property) is not deviated, in which half (of the sacrifice) they (the priest) offer sacrifice. Thus, says a Brāhmaṇa text.

1. Cf. AB 5.33.

2. See OITAL, op. cit., § 60, Ex 176, p.253.
According to OITAL "The reading vacoyāyah is a doubtful one. GAGRA (p.31, f.n.3) doubtfully conjectures vacān yacchet, but perhaps vacānyaṁ is graphically an easier emendation and it is evidenced also by AB 5.33 with occurrence 'vacān yamah svaḥ oṁśy antaryāmīḥ hōmaḥ upakṛtesu . . .' For vacān yamah cf. WAGNER-G.L, aitind. Tr. II.1, §37, a, 1, p.206, 23.

In vacoyama- perhaps a blundering analogy formation after the model of vacovanti- (Vedāntaśāstra, Altind. Gr. II.1, § 39, p.213, 17 and § 99, c, β , p.247,42)?

3. G's edn reads oṛcas tasu, whereas the edns of M and K read uccus tasu.
4. G's edn reads nycchet, whereas the edns of M and K read niyacchet. The expression nivacchet appears to be a better reading.
5. GB 2.2.14; Vait. 17.4.
6. GB 2.2.14.
7. GB 2.2.14.
8. Vait. 1.3; 18; 2.1; 3.3; 30.15.
9. For vākavākyā-, see MONIKA WILLIAMS, Indian Wisdom, p.295, f.n.2.
10. Read vedāñām rasena for vedāñām rasana of G's edn.
11. Cf. GB 1.1.14.
12. Cf. AB 6.33.
13. Read yajamānasya for yajñāñānasya of G's edn.

I.3.4

In that he (the Udgatr) has sat under the post (made) of Udumbara for me, he has made the sound him¹ for me, he has uttered (the prelude) for me, he has chanted for me², he has invoked Subrahmanyā (for me), (thinking so) the fees are brought for the Udgatr (by the sacrificer). He has drawn the cups for me, he has offered them for me, he has heard for me, he has made (the enemies) one minded, he has offered sacrifice for me, he has uttered the 'asat' call for me³, (thinking so) (the fees are brought) for the Adhvaryu. He has sat down in the Hotṛ's seat, he has recited yājya verses for me, he

has recited (the Uths) for me, he has uttered the Vasat⁴ call for me, (thinking so)(the fees are brought) for the Hotr. He has brought into order the sacrificial place for me, he has taken the Brahman's seat for me, he has muttered the Brahmajapa (the mutterings of the Brahman) for me, he has offered the beginning and concluding oblations for me, he has offered sacrifice for me, he has recited (the Uths) for me, he has uttered the Vasat⁴ call for me, (thinking so) (the fees are brought) for the Brahman-priest. With the great amount of Brahman (holy-power) he has performed (Brahman) for me. This, indeed, is the greatest amount of Brahman (holy-power), those who are the Bhrgus and Angirases. Those who are the Angirases⁴ that is the sap; those who are the Atharvans, those who are the Atharvans that is the medicine. That which is the medicine that is the nectar, that which is the nectar that is the Brahman (holy-power). This, indeed, is the half of the half-portion of the Brahman (holy-power) of the former priests and half (-portion) of the other ones. Thus, says a Brahmana text.

1. G's edn reads hiniṅkarsit, whereas the edns of M and K read hinknot.

2. G's edn reads udagāśit (ud + gā 'to sing'), whereas the edns of M and K erroneously read udakāśit.

3. The finite form avasatārsit ('s' Aorist) is a peculiar one, where the augment is inserted before the prefix. See Introdn., §7 Linguistic Peculiarities; WHITNEY 31/37f.

4. G's edn reads ya'ṅgirasaḥ, whereas the edns of '4 and K read ya'ṅgiraso ye'ṅgirasaḥ....

I.3.5

The gods and the Asuras were engaged in the battle. There these three offices of the Hotr (hotrāḥ)¹ met with crookedness. Indra plundered their Uñthas and Sāmans. He gave them to the Hotr-priest. Tr̄ Ājya, indeed, belonged to the Hotr. The Praūga belonged to the Potr. The Vaisvadeva, indeed, belonged to the Hotr, the Niśkevalya to the Nestr, the Marutvatiya to the Hotr, the Āgnimāruta to the Āgnīdhra. On account of this that which is the Āgnimāruta (śastra) that is recited with more repetitions, as it were. On account of this they become reciters together, as it were, those who are the Hotr, Potr, Nestr, and the Āgnīdhra (priests). Then the Brahman-priest bewildered (and) he may clothe (himself) and he (the Brahman-priest) became shrinking, as it were.² He (Indra) plundered half portion of them (the Hotrukas). (On account of this) he should leave behind the first honour (arhanam), the first stride and this gift. Thus, says a Brāhmaṇa text.

1. G's edn reads hotrāḥ, whereas the edns of M and K read hotralāḥ.

2. The words like mūmūhe vasita, are most unintelligible. G in her f.n. conjectures the reading to be moha evaśit. The exact know of these words is not clear to me, therefore, my translation be regarded as tentative.

I.3.6

Uddalaka, son of Aruna, rushed as a chosen (offering-priest)¹ towards the people the northern country. By him a

gold plate had been put on (i.e. was worn round the neck) being afraid of dispute: 'I shall give this to any learned Brāhmaṇa who will revile against me', thus (he thought). Then, indeed, fear seized the Brāhmaṇas of the northern people; this Uddalaka, indeed, ¹ coming; he is the Brāhmaṇ-priest of the people of Kurupāñcāla region², the son of a Brāhmaṇ-priest. He as a chosen(offering-priest) did not surround (them) upwards. Through whom as our hero we may fight against this fellow? They constituted him, when he had come up³, than they thought so. They⁴ said to Svāidāyana Saunaka⁵; 'O Svāidāyana, you are, indeed, our excellent Brāhmaṇ. With you as our hero we may fight against this fellow. They constituted him, when he had come up, then they thought so. He (Uddalaka) addressed him, 'Svāidāyana,- hallow, o son of Gautama'.⁶ With displeasure⁶ he replied him (Uddalaka) when he had heard (from him). He alone, o son of Gautama, may run upwards (towards the people) as a chosen (offering-priest).⁷

1. Cf. SB 11.4.1.

See G. DE NAGA's translation in PLÖCKEL and GRIMM'S *Vedische Studien* II, p.135, where he takes dhāvayañcakāra in a causal sense "er verursachte einen Anflauf" ("he caused people to crowd together or to come to him in crowds"). Sayana ad SB 11.4.1.1, however, interprets it as: artvīvaya vṛtih sann udādeśan jagama. EUGELING, SBK MLIV, p.51, f.n. I remarks that "the GB has a different reading, which is likewise far from clear".

2. G's edn reads Aurupāñcālo ..., whereas the edns of V and K read Aurupāñcālo ..., the latter reading is found in SB 11.4.1.1 also.

3. All the printed edns read yata eva ..., whereas according to G some Msc read yata evan ...
4. G's edn reads te ha svaidāyanah ..., whereas the edns of M and K read tati ha....
5. G's edn reads kotamasya, whereas the edns of M and K read ^{any} kutasaya.
6. G's edn reads asuyā, whereas the edns of M and K read asuyat. In accord with the context G's reading is preferable. The word asuya seems to be used in the sense of inst. sg. in the sense of "with displeasure!"
7. Cf. SB 11.4.1-4-3: sa vai kutasaya putro yrto janāñ chavayet. G's edn reads yrto chavet, whereas the edns of M and K read yrto'chavit.

I.3.7

He who knows the form of the New and Full-moon sacrifices, (let him say) whereby these creatures are born with hair first on the head¹, whereby later, as it were, the hair of the beard and the arm-pits and other hairs are grown on them. He who knows the form of the New and Full-moon sacrifices, whereby these creatures first become grey on the head, whereby finally all (creatures) become grey all over. He who knows the form of the New and Full-moon sacrifices, whereby these creatures are born toothless, whereby later, as it were, their (teeth) grow with them. He who knows the form of the New and Full-moon sacrifices, whereby they decay with them at the seventh or eighth year, whereby they grow again with them and whereby finally they all decay with them. He who knows the form of the New and Full-moon sacrifices, whereby lower teeth grow first, later the upper ones. He who knows the form of the New and Full-

moon sacrifices, whereby the lower teeth are smaller and shorter, and the upper ones broader and larger. He who knows the form of the New and Full-moon sacrifices, whereby these two incisors are longer, and whereby these two jaws are equal. He who knows the form of the New and Full-moon sacrifices, whereby these two ears are equally pierced within, as it were.² He who knows the form of the New and Full-moon sacrifices, whereby men are with beard and women are beardless. He who knows the form of the New and Full-moon sacrifices, whereby their body is continuous, as it were, and whereby their bones are stronger, as it were. He who knows the form of the New and Full-moon sacrifices, whereby in their early age the seed is not productive, whereby in their middle age the seed is productive, and whereby in their last stage of life the seed is not productive.³ He who knows the form of the New and Full-moon sacrifices, whereby this (male) generative organ goes upwards, it falls down, and whereby one should inbreath once.⁴

1. Cf. SB 11.4.1.6.

2. G's edn reads antartah, whereas the edns of I and K read antatah. G's reading is preferable.

3. Cf. SB 11.4.1.7.

4. FLOWFIELD, AV and GR, p.113, conjectures? sakrt for sakrti. His conjectural reading hardly imparts any sense in this particular context. The reading sakrti is quite appropriate and it does not require any change.

I.3.8

¹ Now, he who knows the eight butter-portions (offered) previously-in the middle five principal offerings, and six (portions) of Prajāpati, (and) he who knows the eight butter-portions (offered) subsequently. And he who knows the golden, brilliant-winged Gāyatrī, who bears the sacrificer to the heavenly world through all sacrifices. And he who knows the five-footed and of seventeen syllables Pāṅkti,² who bears the sacrificer to the heavenly world through all sacrifices. Then he (Uddālaka) uttered while giving the gold coin(niska) to him³; Svāidāyana, you are learned, and I am giving the gold to the knower of the gold; and he (Svāidāyana), having taken it,³ went away. There he went away, where the other (Uddālaka) was. He asked him, How did he, son of Gautama (behave with you)?⁴ This Brahman-priest and son of this Brahman-priest said, Whosoever speaks ill of him and investigates him⁵, indeed, his head would fly off, vital airs would leave him. Those learned persons shouted together; he went away, where the other (Uddālaka) was. In the morning those who bear fagots in their hands they may walk up: we came near to you. For what purpose? The questions which your honour asked from us, the same (questions) we would like to explain to your honour. Be it so. He (Uddālaka) explained these questions to him (Svāidāyana).

2. For the explanation of Pāṅkti of seventeen syllables see GB 1.3.10.
3. The parallel text SB 11.4.1.8 reads tāñ ha upaguhya for tad upavasyma of GB.
4. Ibid. reads antre'bhid iti, whereas GB does not have any predicative finite form.
5. GB reads mimisata, whereas the parallel text SB 11.4.1.9 reads upavalhet. See EDITION, SKE XLIV, p.83, f.n.2.

I.3.9

Because ¹ he first spreads the sacrificial straw in front of the altar, therefore, these creatures are born with hair first on the head. Because ² he later, as it were, spreads upon the Prastara-bunch³, therefore, later, as it were, the hair of the beard and the armpits, and other hair grow. Because before the sacrificial straw he first throws the Prastara-bunch (into the fire), therefore, these creatures first become grey on the head. Because in the end, he throws after this all (the sacrificial straw), therefore, in the end (last stage) they become grey all over. Because the fore-offerings are without invocatory verses, therefore, these creatures are born without teeth. Because the offerings are with invocatory verses, therefore, (teeth) grow with them, later, as it were. Because the after-offerings are without invocatory verses, therefore, (teeth) decay with them at the seventh or eleventh (year). Because the Pātnisai-yājya offerings⁴ are provided with invocatory verses, therefore, (teeth) grow again with them. Because the Samista-yajus is without invocatory verse, therefore, they all

decay in the end (in the last stage).⁵ Because after having recited the Gāyatrī verse, as the Puronuvākyā he offers with Trisṭubh verse, therefore, the lower teeth grow first, later the upper ones. Because after having uttered with the Ḫc, he offers with the Yajus, therefore, the lower teeth are smaller, shorter, and upper ones broader and larger. Because he pours out the two long libations of clarified butter facing the east,⁶ therefore, these two incisors are larger. Because invocatory and offering⁷ verses at the Svistakṛt offering are in the same metre,⁷ therefore, these two jaws are equal. Because at the fourth fore-offering (the Adhvaryu) pours (clarified butter from the Upabhr̤t into the Juhū ladle), therefore, these two ears are equally pierced within, as it were. Because after having muttered the muttering specific formula (the Hotṛ) utters the Abhihinkāra, therefore, men are with beard and women without beard. Because (the Hotṛ) recites the kindling verses, therefore, their (of women) body is extended, as it were. Because the kindling verses have fuel as their offering material, therefore, their bones are stronger, as it were. Because the fore-offerings have clarified butter as their offering material, therefore, in early age their seed is not productive. Because among the principal offerings,⁸ they offer sour curds⁹ and cake, therefore, in the middle age their seed is productive. Because the after-offerings have clarified butter as their offering-material, therefore, in 1st stage of their life their seed is not productive. Because in the last after-

offering formula (the Hotṛ) inbreathes only once, therefore this (male) generative organ goes upwards and falls down. If he were not to inbreath,¹ (in that case) swelling (sūgam) would once take place; if he were to inbreath over and again, in that case falling down (pannam)¹⁰ would take place. Therefore, he inbreathes once, lest once swelling or falling down would not take place.

1. Cf. SB 11.4.1.12-15.

2. Cf. SB 11.4.1.14.

3. According to EGGERLING, SBK XLIV, p.55, f.n.4, "This bunch is taken from the sacrificial grass before it is spread on the altar ground, and symbolically representing the sacrificer! See Sk. 1.3.3.4; SBK XII, p.34, f.n.2.

4. The Patnisāmyājya is the name of the four clarified butter oblations offered to Soma, Tvaṣṭṛ, the wives of the gods, and Agni Ḍṛghapati. This name is perhaps after the offerings made to the wives of the gods.

5. Cf. SB 11.4.1.12.

6. Cf. ibid. 11.4.1.13.

According to EGGERLING, SBK XLIV, p.5, f.n.2, the expression prancu means pouring the second oblation into the fire at a place immediately to the front, or eastward, of the first oblation.

7. GB reads sac chandasī, whereas the parallel text SB 11.4.1.13 reads sac chandasau. See AS 551.2.1;3-4.

8. Cf. SB 11.4.1.15. GB reads havisām, whereas the parallel text SB 11.4.1.16 reads yajnasā.

9. Śāvapa in his commentary on SB 11.4.1.15 explains that they sacrifice with sannāyya, and according to EGGERLING, SBK XLIV, p.55, f.n.1, it is a mixture of sour curds with sweet boiled milk.

10. G's edn correctly reads ... sahyti pannam, where the edns of S and K erroneously read sahṛtya annam.

I.3.10

Now¹, the five fore-offerings, the two libations of butter-the two butter-ortions, the first butter-portion belonging to Agni- these are the eight butter-portions (offered) previously. The second (portion) of the portions of the sacrificial food belonging to Soma-for the sacrificial food, indeed, belongs to Soma,- the sacrificial-cake belonging to Agni, the inaudible-offering belonging to Agni and Soma, the sacrificial cake offered to Agni and Soma, and (the offering to) Agni Svistakrt- these are the five portions of sacrificial food in the middle.² And the refreshing draught (*īḍā*), the fore-portion, what he gives to Agnīdh-priest, the brahman's portion, the sacrificer's portion and the Anvāhārya (the gift of food prepared with rice) the sixth-these are the six portions of Prajāpati. And the three after-offerings, the four Patnisūmyājas, and eight, the Samisṭayajus- these are the eight butter-portions (offered) subsequently.³ And, that golden, brilliant-winged, Gāyatrī, who bears the sacrificer to the heavenly world through all sacrifices, she, indeed, is the altar. The eight butter-portions (offered) previously are her (read: tasyai)⁴ right wing, and the eight butter-portions (offered) subsequently are her left wing, the offering are the spirit, the Ārhapatya fire is the hinder part, the Āhavaniya fire is the head, the two wings are of gold and silver. In that they do not see the Āditya from beginning to end, therefore, the rubbish heap is without

brilliance. The Pāñkti is five-footed and of seventeen syllables, who bears the sacrificer to the heavenly world through all sacrifices, she, indeed, is the offering verse. Her (foot) 'oh śrāvaya (Do you announce)',⁵ is of four syllables, (her foot), astu śrausat (The announcement be heard'),⁶ is of four syllables, (her foot), yaju (Do you recite the Yājyā)⁷, is of two syllables, (her foot), ye yajumah (Those we who offer sacrifice)⁸, is of five syllables, and (her foot), the Vasat-call, is of two syllables. That the same is the five-footed Pāñkti and of seventeen syllables, who bears the sacrificer to heavenly world through all sacrifices. In that there may be his supremacy, they may, indeed, bear him here, who knows thus, and in that he may choose the Brahman-priest, who knows thus. Thus, says a Brāhmaṇa text.

1. Cf. SB 11.4.10-11; 16.

2. Ibid. 11.4.1.11.

3. Ibid. 11.4.1.16.

4. GB reads tasva ye, here one would expect the fem. form in place of the msc. tasva. The parallel text GB 11.4.1.16 reads tasvai ye, therefore, the reading of GB should be emended accordingly.

5. Mai S 4.1.11.

6. T 1.6.11.1; Mai S 1.4.11; Kāth S 31.13; GB 1.5.10.

7. T 11.4.3-83; B 1.6.11.1; Mai S 1.4.11; Kāth S 19.13; GB 1.5.2.10.

8. VS 19.24; T 1.6.11.1; Mai S 1.4.11; Kāth S 31.13; B 3.5; SB 1.5.2.16.

I.3.11

Now, Prācīnayogya came (to Uddalaka) and asked him
 'O Gautama¹, I ask your honour about (the acts of) the
 Agnihotra¹. Ask then, Prācīnayogya. To what deity does be-
 long your (Agnihotra)-(if spoilt) at the time of milking
 the cow²? to what deity (at the time of) invoking near
 (the cow)? to what deity at the time of joining (with the
 calf)? to what deity when the calf is being separated? to
 what deity when the calf has been separated? to what deity
 when being milked? to what deity when milked? to what
 deity when being proceeded forth? to what deity when being
 taken away? to what deity when being placed on the fire?
 to what deity when being enlightened? to what deity when
 enlightened? to what deity when rising up?^{to} What deity when
 spilt out? to what deity when water is added to it? to what
 deity when being taken off (the fire)? to what deity when
 taken off? to what deity when being ladled out³? to what
 deity when ladled out? to what deity when being proceeded
 forth? to what deity when being taken away? to what deity
 when being placed down near? to what deity when placed
 down near? To what deity does the faggot belong? You have
 offered the first offering belonging to what deity. You
 have honoured the Gārhapatya fire belonging to what deity.
 To what deity does the latter offering belong? Having
 offered, you have thrice lifted up the ladle belonging to
 what deity towards the north. Having placed upon the
 sacrificial straw the ladle (srug) belonging to what deity
 and having wiped off on the northern spot (where the ladle

remains) you have washed the hands.¹ After having washed (the hands) for the second time belonging to what deity and having placed the sacred thread belonging to the Pitrs on the right shoulder, thus, you have pronounced svadha² to the Pitrs. You have eaten for the first time (the sacrificial food) belonging to what deity, for the second time belonging to what deity, and at the end belonging to what deity you have eaten all. With the ladle, which has not yet been washed, you have poured out the water belonging to what deity, with the cleansed ladle belonging to what deity. To the west of the Āhavaniya fire, you have poured out the water belonging to what deity with the ladle.⁶ You have heated the spoon and the ladle (in the Āhavaniya fire) belonging to what deity.⁷ In the evening (Agnihotra) you have washed downward the handle of the ladle belonging to what deity. O Gautama, if you know all this, your Agnihotra would be deemed as offered; if you do not know, it would not be deemed as offered.³ Thus, says a Brāhmaṇa text.

1. G's edn reads gautame'iti, whereas the ends of V and K read gotama iti.

2. See Vait. 7.2. 'Gavījā' is the cow which yields milk for the Agnihotra.

3. The preparation of (Agnihotra) milk is ladled out by the dipping-spoon (sruva) into the ladle (Agnihotra-havani). See SB 2.3.1.17.

4. Cf. Vait. 7.14.

5. Ibid. 7.15.

6. Ibid. 7.22.

7. Ibid. 7.23.

8. Ibid. 7.24.

I.3.12

He (Uddalaka) said : " If my agnihotra milk is (spoilt) at the time of milking the cow, it belongs to Rudra; at the time of invoking near (the cow) it belongs to Manu; at the time of joining (the cow with the calf) it belongs to Vāyu; when (the calf) is being separated (from the cow) it belongs to the Virāj; when (the calf) has been separated it belongs to the Jagatī metre; when being milked it belongs to the Asvins; when milked it belongs to Soma; when being proceeded forth it belongs to Brhaspati; when being taken away it belongs to the heaven and earth; when being placed on the fire it belongs to Agni¹; when placed on the fire it belongs to the Vaisvānara (fire); when being enlightened it belongs to Visnu; when enlightened it belongs to the Maruts; when given out it belongs to Susan; when overflowed it belongs to Varuna; when water is added to it belongs to Sarasvatī; when being taken off (the fire) it belongs to Tvaṣṭṛ; when taken off (the fire) it belongs to Dhātr; when being ladled out it belongs to the Visve Devas; when ladled out it belongs to Savitr; when being proceeded forth it belongs to Brhaspati; when being taken away it belongs to the heaven and earth; when being caused to come near it belongs to Indra;

when it has come near it belongs to the strength! The faggot belongs to Agni. As I have offered that first offering, there¹ I have placed myself in that heavenly world. I have honoured the Gārhapatya fire for continuity of this world. As the latter offering belongs to Prajāpati, therefore, that offering is complete in mind alone. Having offered, I have thrice lifted up the ladle towards the north, and I have summoned the Rudras with it. Having placed the ladle on the sacrificial straw and having wiped it off on the northern spot (where the ladle remains) I have washed the hands, and I have summoned the trees and plants with it.³ Having washed (the hands) for the second time and having placed the sacred thread belonging to the Pitṛs on the right shoulder, thus, I have pronounced the Svadhi to the Pitṛs, and I have summoned the Pitṛs with it.⁴ As I have eaten for the first time, thereby I have summoned the vital airs with it; and (I have eaten) for the second time, (I have summoned) with it the wombs, thereby the wombs survive even without eating. As at the end I have eaten everything, thereby I have summoned the Viśve Devas with it. As I have poured out water with the ladle, which has not yet been cleansed, thereby with it I have invited the Sarpas and Itarajanas; and with (the ladle) which has been cleansed, thereby with it the Sarpas and Punyajanas. As to the west of the Āhavaniya fire I have poured out water with the ladle, (thereby) with it I have invited the Gandharvas and Apsarases.⁵ As I

have heated the spoon and ladle, thereby I have summoned the seven seers with it.⁶ In the evening (Agnihotra) I have washed downward the handle of the ladle, thereby I have driven away them who approach in the evening towards the south. As in the morning (Agnihotra) I have washed upward, thereby I have driven away them who go in the morning towards the south.⁷ Thus, says a Brāhmaṇa text.

1. Read hriyamānam for hriyamānam of G's edn.
2. Cf. SB 11.5.3.5.
3. Cf. Vait 7.14.
4. I id. 7.15.
5. I id. 7.22.
6. I id. 7.23.
7. I id. 7.24.

I.3.13

Thus indeed, as your honour has said '(So) I ask you, your honour! 'Ask then, Prācīnayogya.' 'In the evening whose fires are kindled and they are blazing, cleansed sacrificial implements have been arranged, and if the Dakṣina fire were to become extinguished, what danger would come out of that?' 'He who offers it unknowingly, his wife quickly passes away. I, (however), make the offering knowingly.' 'What is your knowledge and what is the expiation'¹? After having carried forth the Dakṣina fire

from the Gārhapatya fire, one should pull out the embers towards the east, he should offer with the formula 'Mail to expiration and inspiration'.² And in the morning after having kindled the fires at their respective places, he should offer (in the same manner) as before. 'That is my knowledge, and that is the expiation.' 'And if the Āhavaniya fire were to become extinguished, what danger would come out of that?' 'He who offers it unknowingly, his son quickly passes away. I, (however), make the offering knowingly!' 'What is your knowledge and what is the expiation? After having carried forth the Āhavaniya fire from the Gārhapatya fire, one should draw embers towards the west, and offer an oblation of clarified butter on them with the formula 'Mail to circulating-breathing and cross-breathing'.³ And in the morning after having kindled the fires at their respective places, he should offer (in the same manner) as before. 'That is my knowledge and that is the expiation.' 'And if the Gārhapatya fire were to become extinguished, what danger would come out of that?' 'He who offers it unknowingly, his householder quickly passes away. I, (however), make the offering knowingly!' 'What is your knowledge and what is the expiation? Having taken round the Āhavaniya fire together with ashes along the south of the Dakṣina fire and having deposited it in the Gārhapatya fire-place, one should carry forth the Āhavaniya fire from that (Dakṣina) fire. He should draw embers of the Gārhapatya fire towards the north, and offer clarified

butter on them with the formula 'Hail to the upbreathing and body.'⁴ And in the morning after having kindled the fires in their respective places, he should offer (in the same manner) as before. 'That is my knowledge and that is the expiation!' 'And if all the fires were to become extinguished, what danger would come out of that?' 'He who offers it unknowingly, his householder is quickly scathed a complete scathing.⁵ I, (however), make the offering knowingly.' 'What is your knowledge and what is the expiation? Having besmeared the fire-places with a lump of bull's dung, and having deposited the Agnihotra-oblation, one should churn out fire, and offer clarified butter with the formulas 'Hail to expiration and inspiration; hail to circulating-breathing and crass-breathing; hail to upbreathing and body.'⁶ And in the morning after having kindled the fires in their respective places, he should offer (in the same manner) as before. 'That is my knowledge and that is the expiation!' 'And if (while the fire is extinguished) they could not generate the fire (through churning) and if wind may not blow out from anywhere, what danger would come out of that?' 'He who offers it unknowingly, what he has offered and what he has sacrificed that becomes fruitless. I, (however), make the offering knowingly.' 'What is your knowledge and what is the expiation? Having besmeared the fire-places with a lump of bull's dung alone, and having deposited the oblation-material, he should offer into himself with the hymn beginning with 'May the wind breathe

the balls.⁷ And in the morning having churned out the fire and having deposited the fires in their respective places, he should offer (in the same manner) as before. Thus, says a Brāhmaṇa text.

1. Though this section is treated in the manner of AV 11.3.3 ff., yet the way of explanation is its own and original with this text.

2. Kaus. 72.42.

3. Ibid.

4. Ibid.

5. See AV 11.3.56 and Āś 10.17.7.

Sayana at AV 11.3.56 explains sarvaiyāñin as: prajāpasvādiruṇasya servasva' bhūmatasya vartunash ... hanir yatna bhavati tathā jayate hivate nihino bhavati/

WITNEY, AV(Tr.), Vol. II, p.632, renders the expression na ca sarvaiyāñin jivate as "If he is not scathed a complete scathing,...." Following WITNEY the GB expression can be rendered as "..., his householder is quickly scathed a complete scathing."

6. Kaus 72.42.

7. RV 10.186.1a; AVP 19.46.7a.

I.3.14

Thus, o reverend sir, as your honour has said, accordingly, I approach you, your honour. (Uddālaka replied) 'If you had not spoken thus, your head would have flown off: dear, I shall speak to you thus, just as your (head) will not fly off.'¹ He who, indeed, knowing thus eats and drinks, thereby the speech becomes satisfied. When the speech is satisfied the fire becomes satisfied,

when the fire is satisfied the earth becomes satisfied, when the earth is satisfied those beings which are connected with the earth become satisfied. He who, indeed, knowing thus eats and drinks, thereby the breath becomes satisfied. When breath is satisfied the wind becomes satisfied, when the wind is satisfied the midregion becomes satisfied, when the midregion is satisfied those beings which are connected with the midregion become satisfied. He who, indeed, knowing thus eats and drinks, thereby the faculty of sight becomes satisfied. When the faculty of sight is satisfied the Āditya becomes satisfied, when Āditya is satisfied the heaven becomes satisfied, when the heaven is satisfied those beings which are connected with the heaven become satisfied. He who, indeed, knowing thus eats and drinks, thereby the mind becomes satisfied. When the mind is satisfied the moon becomes satisfied, when the moon is satisfied the waters become satisfied, when waters are satisfied those beings which are connected with the waters become satisfied. He who, indeed, knowing thus eats and drinks, thereby the faculty of hearing becomes satisfied. When the faculty of hearing is satisfied the quarters and the intermediate quarters become satisfied, when the quarters and intermediate quarters are satisfied those beings which are connected with the quarters and intermediate quarters become satisfied. He who, indeed, knowing thus eats and drinks his right hand, indeed, is Juhū, left hand the Upabhr̥t, throat the Bhruvā, food the havīs, vital airs the illuminations. He who knows thus and he who knowing thus,

and he who knowing thus, offers the Agnihotra, his *Iṣṭi* is as if always performed, the Agnihotra is always offered, always consumed, always caused to drink (as it were). Thus, says a Brahmana text.

1. Cf. SB 11.5.3.13.

I.3.15

The Priyamedhas (and) Bharadvājas considering themselves experts in the sacrifice,-they were not wont to go to any Veda-expert.¹ They knew everything, they indeed, knew together. They did not discuss together only about the Agnihotra.² One (person) among them once offered the Agnihotra, other twice and another thrice. He who among them once offered the Agnihotra, the other two asked him 'To which (deity) do you offer? All this (universe) is of unitary character, it is Prajāpati. 'To Prajāpati I offer in the evening and to Prajāpati in the morning.' He who among them twice offered (the Agnihotra), the other two asked him 'To which two (deities) do you offer?' (He replied) 'To Agni and Prajāpati (I offer) in the evening and to Sūrya and Prajāpati in the morning.' He who among them thrice offered (the Agnihotra), the other two asked him 'To which (deities) do you offer?' (He replied), 'To Agni, Prajāpati and Anumati (I offer) in the evening and to Sūrya, Prajāpati and Agni Svistakṛt in the morning.'

He who among them twice offered, he became prosperous; he became most superior; he superseded the other two in offspring and property.³ The offspring of the other two may attain the fellowship of his offspring.⁴ Therefore, (the Agnihotra) should twice be offered: with the formula and in mind (i.e. silently). The prosperity with which he became prosperous, he prospers with that prosperity, he who knows thus and he who knowing thus offers the Agnihotra. Thus, says a Brāhmaṇa text.

1. See CH. I. 1., op. cit., § 11, Mx 11, p. 26.

2. G's edn reads agnihotra eva ..., whereas the edns of V and K read agnihotram eva The reading agnihotram seems to be preferable. Again G's edn has na saṁvadānta, whereas these two edns read na saṁvadayanti. If the reading of these two edns were to be accepted then it would mean "They did not distribute the Agnihotra"; which hardly imparts any sense, hence G's reading is preferable.

3. The expression ca'itarau (ca itarau) is used twice just to emphasise the point.

4. G's edn reads ... prajā satatavam upaitām ..., whereas the edns of V and K read ... prajāsyu yat tvam upeyatām. G's reading is most intelligible.

I.3.16

'Where'¹ has Svāhā come from by whom was she made? What is her lineage (gotra)? How many syllables, words, colours² has she? What has she as her first pause, where does she stand, what is her basis? Tell the form and the goodhood of Svāhā!⁴ Svāhā³ was born of truth, she was made by the Brahman, and she is of the same lineage as (the seer)

Lāmagāyana⁴; she has two syllables, one word, three colours: White, red and gold. She is like a compound⁵ of all metres in the Vedas, she has one snort at the end of the syllables, the four Vedas (and) the six auxiliaries to the Vedas⁶ are her two bodies; herbs and trees are her hair on the body. Sun and moon are her eyes. She is Svāhā, she is Svadha.⁷ She is used like a Vasat call at the sacrifices.⁸ Agni is her divinity, her form is a Brāhmaṇa. Thus, says a Brāhmaṇa text.

1. Cf. SB 4.7.1; see W.B. BOLLE, SB (Eng.Tr.), (Utrecht 1956), pp.102-3. For etymology of the word svaha, see SB 2.2.4.6.

2. The edns of M and K omit the reading kati-yāya.

3. Cf. SB 4.7.2; see BOLLE, op. cit., p.103.

4. GB reads lāmagāvana-, whereas other texts read lāmakāvana-. Lāmakāvana, descendant of Layaka, is often mentioned as an authority especially in Lat. 56 and Brāhmaṇa. According Ins. St. 4.373, he is also mentioned with the name Saṁvargjīt in the Vānsa Brāhmaṇa.

5. Read paramasabhūta for sāmasabhūta of G's edn.

6. On the Vedāṅgas, see K. ITI, Religion and Philosophy of the Veda, NB 32, p.503, f.n. 4 and K. R. WILLIAMS, Indian Wisdom, p.146.

7. Cf. Brh Ḫr Up 5.8.1.

8. Cf. SB 13.8.1.4.

I.3.17

Moreover, the seers Kārus by name had very little wealth. They saw (invented) this Agnistoma in which only one cow is given as the sacrificial gift (Ekagu).¹ They per-

forced it; they sacrificed with it. They went to the heaven. One who desires: 'May I attain the (world of) heaven,' should sacrifice with this *ekagu agnistoma*. Thus, says a Brāhmaṇa text.

1. *ekagu* refers to that form of the *Agnistoma* which can be performed with (the donation) of a single cow. This expression literally means "possessed of one cow".

I.3.13

¹ Now, we shall explain the division of the sacrificial animal. After having taken out the portions: the two jaws along with the tongue belong to the *Prastotrī*, the throat along with (its) palatal part to the *Pratihartṛī*,² the breast in eagle shape to the *Uggatrī*, the right flank with the shoulder to the *Ashvaryu*, the left to the *Upagatrī*,³ the left shoulder to the *Pratiprasthātrī*, the right loin along with athīpatrī (?)⁴ to the Brahman, the lower thigh to the *Brāhmaṇacchāmsin*, the foreleg to the *Potrī*, the left loin to the *Votrī*,⁵ the lower thigh to the *Mitravaruna*, the foreleg to the *Acchāvaka*, the right lower foreleg to the *Negrī*, the left to the *Sudasya*, the seat and spine to the householder, the tail to the (householder's) wife, she (householder's wife) causes it (the tail) to be accepted by a Brāhmaṇa; the rectum, the heart, the kidneys, the finger parts, and the right upper foreleg belong to the *Agnīdh*, the left (upper foreleg) to the *Ātreya*,⁶ the two right feet to a man who gives the fast-milk to the householder, the two left feet

to her who gives the fast-milk to the householder's wife,⁷
 the lip is common to the two, this (the lip) he (householder)
 should leave over (i.e. should distribute to the
 others). And the fleshy growth on the neck and three ribs
 belong to the Grāvastut, the three (other) ribs and half
 of the anus to the Umetr,⁸ the portion above this (ribs
 and anus) to the goblet-bearing priests, the lungs to the
 slaughterer, the head to the Subrahmanyā- priest, the skin
 to him who declares the pressing on the next day. Thus
 indeed, these become thirty-six (parts of the victim). The
 cow has thirty-six parts, the Br̥hatī has thirty-six syllables,⁹
 the world of heaven is connected with the Br̥hatī.
 Through the Br̥hatī, indeed, the gods offer sacrifice in the
 world of heaven, through the Br̥hatī they (the gods) stand
 firm in the world of heaven. Those who divide (the victim)
 in this manner they stand firm along with cattle and off-
 spring.¹⁰ But he who is accustomed to do it otherwise or
 evil-doers or oblation-eaters or other persons should
 rend (an animal). Thus indeed, their animal is dashed to
 pieces(and that) does not belong to the world of heaven.
 This division of the dissection of the victim Devabhāga
 Śrautarsi knew;¹¹ he told this (division of the animal)¹²
 to the seer Girija, son of Dabhrū, and he (the seer Girija)
 told it to other persons.¹³ Thereafter this¹⁴ (division of
 the victim) was among men. Thus, says a Brāhmaṇa text.

1. This account is entirely derived from AB 7.1, but its explanation differs to some extent in assigning the parts of the victim to various priests and others. See for the division of 3.3.3; cf. K.DH, II.B 26, p.239, f.n.1.
2. AB reads śakudrah in place of sakākudrah of GB.
3. The Upagṝts are assistants to the Sāman-chanters.
4. The word athyāstri being hapax legomenon is very difficult to be identified with some part of the victim. The lexicons are silent to provide any explanation to it.
5. According to AB the right loin belongs to the Roter and the left to the Brahman, whereas in GB the order is vice versa.
6. The Ātraya is not a priest. At the midday-pressing sacrificial gifts are given to one who belongs to the lineage of Atri. Cf. e.g. Rāt 88 10.2.20; Rāt 8 23.4.
7. The parallel passage AB 7.1 reads ... gr̄hapater bhr̄iyavai vr̄atapradasya ..., whereas GB reads ... Ātma-tvāyah vr̄atapradayah
8. G's edn reads apānasya, whereas the edns of 'I and K read apānāḥ ca.
9. Cf. AB 7.1.
10. The edns of M and K read pratitispatti, which is impossible with the plural substantive devah. G's edn correctly reads pratitis̄thanti.
11. G's edn reads ... devabhaio ... śrutasih, whereas the edns of M and K erroneously read devatā yo ... imān śrutasih. K's edn reads śrutasah, which is a printing mistake. The parallel passage AB 7.1 reads ... śruta r̄air devabhaigo In this seer, see Vedic Index I, pp.375-6.
12. G's edn reads tam u ..., whereas the edns of 'I and K read tam u
13. Virija Labhravya, descendent of Babhu, is mentioned in this passage of GB as well as in AB 7.1 as having been taught by Devabhāga Śrutasih, the division of the victim.
14. G's edn reads ayam ..., whereas the edns of M and K read iyam

I.3.19

Now, henceforth (we describe) the consecration.¹ On what account they call him consecrated. He attains the excellent mind. Him who really attains mind (Dhikṣita) mystically they call consecrated (Dikṣita).² Gods are fond of indirect (presentation), as it were, and haters of the direct (presentation). On what account, indeed, he as consecrated one neither gets up before anybody nor pays homage to anybody,³ (even then) he is to be saluted by rising from the seat and he is to be saluted respectfully. Those Atharvans and Aṅgirases after him (the consecrated one), who are to be saluted by rising from the seat, and who are to be saluted respectfully. What is (the rite) belonging to the Atharvans? Sacrificing or offering oblations of an Odanasava which belongs to the Ātharvanic tradition takes place in (i.e. for the good of?) oneself, not in (i.e. for the good of) another.⁴ And what is his (consecrated one's) rite belonging to the Aṅgirases? As he does not utter his own name and the names of others, thus indeed, in that (sacrifice) from that seat his own name as well as the names of others are not uttered. They utter the speech containing the word 'discerning', they proclaim (the speech) containing the word 'satisfied', and address the Brāhmaṇa text connected with Prajāpati with the word 'satisfied'. This the same (speech) is the giver of milk of vow of the Atharvāṅgiras (i.e. of the Atharvaveda). They indeed, followed her (speech).⁵ On what account the consecrated one becomes one whose food is

not to be consumed (*anāsvāṇah*); they utter his name? They say that he becomes possessed of food and existing among the names. Those who eat food, they eat (as if) his sin. Those who utter the name, they suite away (remove) the misfortune of his name. Further they say that he becomes the embryo of the Vedas. They say, '(The food) of one is not worthy of being eaten who is not born, who is unknown, who has not purchased the Soma'. He comes into being in the morning of the consecration days, then they purchase the Soma, and (the food) of him then becomes worthy of being eaten who has come into being, who is (therefore) known, for whom Soma has been purchased, thus they say. On what account the Soma-sacrifices being performed simultaneously (*anāśvayāḥ*) are avoided? Whoever of the two becomes more powerful, plunders the sacrifice of the other. On what account he should not meditate and should not study by reason of the simultaneous Soma-sacrifices⁷ when the deity is resting? When it lightens, it thunders, (and) it rains. The gods, indeed, squeeze out (the Soma) which belongs to Vāyu and drink the Soma. Those Brāhmaṇas who have studied (=heard) (the Vedas) and who are the Anucānas (who can recite the Vedas), they squeeze it (the Soma) out. Their fathers and grandfathers become eaters of all kinds of sap. He should not meditate and he should not study when the deity is resting. Thus, says a Brāhmaṇa text.

1. G's edn reads dīkṣā, whereas the edns of M and K read dīkṣāb. Curiously enough, this Brahmāga derives the etymology of the word dīkṣāta- from vṝsi 'to dwell' with the nominal word dhī-. According to this text dhā becomes da.
2. Cf. AB 3.2.2.30; see Om. cit., op. cit., §27, Ex 3, p.47.
3. Cf. Vait. 11.18.
4. G's edn reads ... adānasavāñā ..., which is certainly a printing mistake for ... adānasavānam ..., which reading is found in the edns of M and K.

The last rite among the Savayajñas is the Upanasava, the rite of a rice-dish. For the meaning of the word sava see J. COETZEE, The Savayajñas (Kausikasutra 60-6). Tr., Introdn., Commentary, (Amsterdam 1966), pp.13-4; also see J.C. HEMSTEDMAN, The Ancient Indian Royal Consecration, (The Hague (The Netherlands) 1967), p.72 ff. Gaut., op. cit., p.13 remarks that "In ritual practice a sava- is a term for a sacrifice generally following the paradigm of the one-day Soma sacrifice, characterized by the insertion of an unction and often clearly aiming at the acquisition of a higher status by the sacrificer. Thus the Vajapeya and other sacrificial ceremonies may be called savas!" For the description of the savas, see H. SPERLICH, op. cit., p.71 ff. For a survey of the twenty-two savas, see N.J. SHENDRE, Religion and Philosophy of the Atharvaveda, (Poona 1962), p.190 ff. However, G's expression: syah ha' tharvapānum odāna-savānam atmany eva juhūti, is not clear to me. In Kaus. 67.3 ff. we do not meet with such type of expression where a reference is made to atman-.

I owe this translation to Professor J. GOEDA of Utrecht (Holland), who communicated to me in his letter dated 27th of April, 1963.

5. See AB 1.6.
6. G's edn reads anāsyannah, whereas the edns of M and K read nātāyannah, whereas the edns of M and K read nātāyannah (nā + asyannah). G's reading is supported by J. 14; and 206 which reads anāsyannasva.
7. On samsaya i.e. commingling of offerings see Āś 6.6.11.

I.3.20

The teachers who have performed the Samavarttana ceremony they sat down. The sacrifice assuming the shape of a Brāhmaṇa came to them who would be consecrated¹, and stayed suitably in this manner⁽²⁾. Alas, (having sat down) among you I would consecrate you. They replied, 'Neither do we recognise you nor do we know you, there who will be consecrated along with a person who is unknown'. (Brāhmaṇa i.e. the sacrifice said) 'If indeed, you will now be initiated, (in that case) you will not take consecration again'. (The teachers³ said), 'If you will consecrate only one (person), in that case you will become bewildered, your sacrifice will (also) become bewildered; thus, all of you will be consecrated'. And if you, indeed, will consecrate only one (person), in that case you will become the sacrificers having officiating priests who had officiated in an Ahīna sacrifice. On account of this (those teachers) meditated silently and sat down. He (the sacrifice) said 'Why do you sit silently? We ask you again, (he replied). 'Ask then! If need, you will now be consecrated (in that case) in this next year³ you will follow a pairing; you will not come near, what a pity! They replied, 'How shall we come near as consecrated ones; shall we not come near? (Brāhmaṇa i.e. the sacrifice said), 'These (consecrated ones), indeed, will be eulogisers (or worth-eulogising) among the Brāhmaṇas. The Brāhmaṇas who among you will obtain the seed (i.e. the strength) in this manner during this year, they will be

possessed of knowledge. (The teachers said), shall we come near or shall we not come near? Brāhmaṇa said ; Those you consecrated ones will become those who have violated their vow of chastity (avakīrnin-); the path serving the gods as a way will not, indeed, become manifest (for these avakīrnins); (on the other hand) the path serving the gods as a way will become concealed. (The teachers said) Reverend sir, those we shall approach you, so that we may attain successfully the verse connected with the end of the year (i.e. of the sacrifice). Thus, says a Brāhmaṇa text.

1. G's edn reads dikṣisvamāṇān, whereas the edns of M and K read dikṣisvamāṇānam, in this place acc. pl. form as taken by G, is desired.
2. We will have to take bold conjecture like apagāmaवात्यस्थुः (?) .
3. G's edn reads ... uparave etasmin ..., whereas the edns of M and K read uparava etasmin. Neither of these two readings is correct. However, some 'ss belonging to I.I, Poona, (Nos. 20 and 37) have a better reading upamayetasmin This reading of these two 'ss appears to be quite appropriate which can be explained as follows: uparave + etasmin = upamay + etasmin = upama-yetasmin

I.3.21

He (the Brahman) said ; Twelve treasures step out of the consecrated person. The consecrated one should, indeed, neither offer Agnihotra nor should he perform the Full-moon sacrifice nor the New-moon (sacrifice). He should not perform the Pitṛyajña. He should not go where he desires to go. He should not perform an Iṣṭi. However, he should not utter with his speech. He should not cohabit. He should

not consume food at will. He should not perform an animal sacrifice. He should not go there where he would perceive with his sight. He should wear the black antelope skin. He should bear a head-band (durīra-). He should clench the fist. (After the period of yāgyavāna-i.e. reservation of speech, is over) he should raise up the first three fingers beginning with the thumb. He should take the horn of a deer and scratch (himself) with it. And when the speech of that consecrated one, is reserved and his fists are slackened, then he should mutter these (formulae):¹

1. From Kṛṇalīlā Vait. to the end of this section, there is complete coincidence with Vait. 11.21-26.

I.3.22

"From east to the west the Agnihotra and the Full-moon sacrifice-both may enter into me with imperishableness¹ after having become the fulfillers of desires. From west to the east the inhabitation (night-shelter) and the New-moon sacrifice-both (may enter) into me-and the rest follows.² From south to the north the mind and the Pitrjavajña-both (may enter) into me- and the rest follows.³ From north to the south the speech and the offering-both (may enter) into me- and the rest follows.⁴ From here (from below: from the earth) to above the seed and the food-both (may enter) into me- and the rest follows.⁵ From there (from above: from the heaven) to below the power of sight and the

Animal-sacrifice)-both (may enter) into me with imperishability after having become the fulfillers of desires.⁶ Indeed, he who is consecrated, places the treasures in himself. Neither any affliction takes place to him, nor any defect comes to the sacrifice. He overcomes (lit: smites away) the repeated death (and) he crosses over rebirth. Free-moving person of this (sacrifice) shines in all worlds, he who knows thus and he who knowing thus is consecrated.⁷ Thus, says a Brāhmaṇa text.

1. G's edn reads bhūtvāksitva (bhūtvā + aksitva), whereas the eds of I and A as well as the ends of G.G. and VI RVA KARMA of Vait. (12.1) read bhūtvāksitva. G.G., Vait. 12.1, renders this expression as "unvergänglichkeit" i.e. "imperishability". In accord with the context the word aksitva is preferred to ksitva.

2. P of Vait. 12.1.

3. Ibid.

4. Ibid.

5. Ibid.

6. Ibid.

7. See GB 1.1.15.

I.3.23

The consecrated person whose wife be in her period of menstruation, gets after she has had her bath each time his sthālipaka (the dish of rice boiled in milk) cooked in the milk of a cow having her calf of the same colour; then he pours clarified butter over it, takes it down (to

the north of the fire), drops it out, utters the sound hiṁ over it. With the mantras of the Garbhavedana and Pumsavana hymn¹ the other (=sacrificer's wife) should consume it (the rice). He should make offerings of clarified butter on the fire collecting each time the residue of the oblations separately. He should pour that collected residue (sain-
pāta) on the rice. Food is the seed, the sound hiṁ the bull. Thus indeed, the consecrated wife would receive a son for the capable and consecrated (husband). He should offer sacrifice in this order. Thus, says a Brāhmaṇa text.

1. The Garbhavedana and Pumsavana hymns are AVS 6.26; 3.23 and 6.11.1. Cf. Kaus. 35.1-3; 5-7 and 3-10.

2. Cf Vait. 12.14.

PRAPĀTHAKA IV

I.4.1

Indeed¹, this sacrifice is the same as this blowing (wind): it is that² they wish to obtain who undergo the initiation for (a sacrifice going on for) a year. Of them the Gr̥hapati is initiated first,³ for the Gr̥hapati is this (terrestrial) world; and upon this world everything is established, and so indeed, are his fellow-sacrificers (satkr̥na) in the Gr̥hapati. They initiate him (the Gr̥hapati) for firm-footing of the firmness.

1. This section coincides with Sb 12.1.1.1.
2. According to MCGINNIS, BRAHMANIV, p.135, f.n.1, "...that (tva) refers to the wind as the vital air pervading man!"
3. The householder is initiated first of all. Others initiated along with him are the Hotṛ, Udgatr and Brahman-priest.

I.4.2

He¹ (the Adhvaryu), then initiates the Brahman-priest. Now in respect of deity the Brahman, indeed, is the moon, and in respect of body the mind. He thereby connects the plants with the mind. In that he, the Brahman, indeed, knows these plants, he connects the plants with this world. On account of this no other person should be initiated between those two; if any one else were to be

initiated between those two, (in that case) he would cause to destroy this world with plants. And they would be liable to dry up: let, therefore, no other person be initiated between those two.

1. Cf. SB 12.1.1.2.

I.4.3

He¹ then initiates the Udgātr. Now, the Udgātr, indeed, is the Aditya in respect of deity, and sight in respect of body: Aditya is the rain-cloud, and from the rain-cloud rain is produced. The rain alone connects the plants.² Therefore, no other person should be initiated between those two (Brahman and Udgātr). If any one else were to be initiated between those two, (in that case) he would cause to destroy this world with rain. And they (the clouds) would be liable to lack rain: let, therefore, no other person be initiated between those two.

1. Cf SB 12.1.1.3.

2. GR reads yrstir eva tad osadīhī saṁvadhati, whereas the parallel passage SB 12.1.1.3 reads yrstīm tad osadīhī bhvah saṁvadhati, i.e."he connects the rain with the plants!"

I.4.4

He¹ then initiates the Hotr. Now, the Hotr, indeed, is Agni in respect of deity, and speech in respect of body. The rain is food; he then connects speech and fire with

food. Therefore, no other person should be initiated between those two (Udgātr and Hotṛ). If any one else were to be initiated between those two, (in that case) he would cause to destroy this world with food. And (people) would be liable to starve: let, therefore, no other person be initiated between those two.

1. Cf. SB 12.1.1.4.

2. The Hotṛ by the recitation of his 'invitatory' and 'offering' verses, like Agni, draws the gods to the offering, and causes them to accept it graciously.

I.4.5

The¹ Pratiprasthātṛ then initiates initiates the Adhvaryu. Now, the Adhvaryu is the wind² in respect of deity, and vital air in respect of body. The rain is food, and then he connects the wind and vital air with food. Therefore, no other person should be initiated between those two (Hotṛ and Pratiprasthātṛ). If any one else were to be initiated between those two, (in that case) he would cause to destroy this world with vital air. And (people) would be liable to perish: let, therefore, no other person be initiated between those two.

1. Cf SB 12.1.1.5.

2. In SB 12.1.1.5 the Adhvaryu is said to be the mind, whereas in Gī he is the wind and breath in respect of deity and body respectively.

He (the Gr̄hapati) then initiates the Brāhmaṇa-cchāsin for the (assistance of) Brahman. He then initiates the Prastotṛ for the Udgāṭṛ.¹ He then initiates the Vaitrāvaruna for the Hotṛ. The Nestṛ then initiates the Pratipraśthāṭṛ for the Adhvaryu. It is after bringing into order of these nine (officiating-priests) that the others are brought into order. There are nine vital airs. The sacrifice is expanded with the help of vital airs.² He (the Gr̄hapati) then initiates the Potṛ for the brahman. He then initiates the Pratihartṛ for the Udgāṭṛ. He then initiates the Acchāvāka for the Hotṛ.³ The Unnetṛ then initiates the Nestṛ for the Adhvaryu. He (the Gr̄hapati) then initiates this Agnīchha for the Brahman. He then initiates the Subrahmaṇya for the Udgāṭṛ. He then initiates the Grāvastut for the Hotṛ.⁴ Either a snātaka,⁵ or a Brahmācārin initiates him (the Unnetṛ). They say 'One who is purified should not purify another'. This is the regular order of initiation.⁶ Those who are thus initiated, while they are about to be initiated, then they do not know the expiation of the performers of the sacrificial session. After the expiation of the performers of the sacrificial session, the acquisition and preservation of half of property is required in which half (part of the sacrifice) they are initiated.⁷ Thus, say a Brāhmaṇa text.

1. Cf. ŚB 12.1.1.6.

2. Ibid. 12.1.1.7.
3. Ibid. 12.1.1.8.
4. Ibid. 12.1.1.9.
5. Śñātaka is, one who has completed his course of the study of the sacred texts i.e. the Vedas, and has taken the bath (śñāta-) marking the end of that course, and has returned to his home.
6. GB reads sai'sā'nupurvaṁ dīksā, whereas the parallel text SB 12.1.1.10 reads sai'sā'nupurva- dīksā. Literally this expression means "the initiation in the regular succession".
7. Cf. SB 12.1.1.10.

I.4.7

Indeed, out of faith the gods fashioned the initiation, out of Aditi the introductory-sacrifice, out of Soma the buying (of Soma-plants), out of Visnu the guest-offering, out of Āditya the Pravargya (-offering), out of Svadha the Upanads, out of Agni-Soma the day of fasting,¹ out of the gods who go in the morning the morning-litany, out of the Vasus the morning-pressing, out of the Rudras the midday-pressing, out of the Ādityas the third pressing, out of Varuna the concluding bath, out of Aditi the concluding sacrifice, out of Mitra-Varuna the (final) offering of a barren cow, out of Tvaṣṭṛ the rite connected with Tvaṣṭṛ, out of goddesses and Devikās the oblations to the Devikās, out of desire the Dasātirātra,² out of the world of heaven the final offering. This indeed, was the birth of the Agnistoma. He who knows thus, the birth of the

Agnistoma, he having become possessed of the (new) body³, and being sharer of the same world with the Agnistoma, goes to the gods. Thus, says a Brāhmaṇa text.

1. Cf. SB 12.1.2.1.

2. That form of the Jyotistoma is called Dasātirātra which is performed over ten nights.

3. G's edn reads sātmā, whereas the edns of M and K read sa tmā....

I.4.8

And¹ when they perform the consecrating sacrifice, they, indeed, offer sacrifice to the deity the faith, and those who enter upon here they attain the union and co-existence with goddess faith. And when they perform the introductory sacrifice, they, indeed, offer sacrifice to the deity the goddess Aditi, and those who enter upon here they attain the union and co-existence with goddess Aditi. And when they enter upon the buying (of Soma-plants), they, indeed, offer sacrifice to the deity the god Soma. They become the deity the god Soma, and those who enter upon here they attain the union and co-existence with the god Soma.³ And when they perform the guest-offering, they, indeed, offer sacrifice to the deity the god Viṣṇu. They become the deity the god Viṣṇu, and those who enter upon here they attain the union and co-existence with god Viṣṇu.⁴

And when they enter upon (perform) the Pravargya-offering, they, indeed, offer sacrifice to the deity the god Āditya. They become the deity the god Āditya, and those who enter upon here they attain the union and co-existence with god Āditya.⁵ And when they enter upon (perform) the Upasad, they, indeed, offer sacrifice to the deity the goddess Svadhā. They become the deity the goddess Svadhā, and those who enter upon here they attain the union and co-existence with goddess Svadhā.⁶ And when they enter upon (perform) the day of fasting, they, indeed, offer sacrifice to deities the gods Agni-Soma. They become the deities the gods Agni-Soma, and those who enter upon here they attain the union and co-existence with gods Agni-Soma.⁷ And when they enter upon (perform) the morning-litany, they, indeed, offer sacrifice to the deities the gods who go in the morning. They become the deities the gods who go in the morning, and those who enter upon here they attain the union and co-existence with gods who go in the morning. And when they enter upon (perform) the morning-pressing, they, indeed, offer sacrifice to the deities the gods the Vasus. They become the deities the gods Vasus, and those who enter upon here they attain the union and co-existence with the gods Vasus. And when they enter upon (perform) the mid-day-pressing, they, indeed, offer sacrifice to the deities the gods the Rudras. They become the deities the gods the Rudras, and those who

enter upon here they attain the union and co-existence with the gods the Rudras. And when they enter upon (perform) the third pressing, they, indeed, offer sacrifice to the deities the gods the Adityas. They become the deities the gods the Adityas, and those who enter upon here they attain the union and co-existence with the gods the Adityas. And when they enter upon (take) the concluding-bath, they, indeed, offer sacrifice to the deity the god Varuna. They become the deity the god Varuna, and those who enter upon here they attain the union and co-existence with god Varuna. And when they perform the concluding-sacrifice, they, indeed, offer sacrifice to the deity the goddess Aditi. They become the deity the goddess Aditi, and those who enter upon here they attain the union and co-existence with goddess Aditi. And when they enter upon (perform) the final offering of a barren cow, they, indeed, offer sacrifice to the deities the gods Mitra-Varuna. They become the deities the gods Mitra-Varuna, and those who enter upon here they attain the union and co-existence with gods Mitra-Varuna. And when they perform the animal sacrifice belonging to Tvaṣṭṛ, they, indeed, offer sacrifice to the deity the god Tvaṣṭṛ. They become the deity the god Tvaṣṭṛ, and those who enter upon here they attain the union and co-existence with god Tvaṣṭṛ. And when they proceed with the offerings to Devikās, they, indeed, offer sacrifice to those very deities—Agni, Soma and Viṣṇu who (receive oblations) at the

Upasads. They become the deities the goddesses and Devikās, and those who enter upon here they attain the union and ^{co-}existence with the deities the goddesses and minor deities. And when they enter upon (perform) the Dasātirātra (Agnistoma), they, indeed, offer sacrifice to the deity the god of love (Āma). They become the deity the god of love (Āma), and those who enter upon here they attain the union and co-existence with the god of love (Āma). And when they perform the final-offering (udavāsanīya), they, indeed, offer sacrifice to the deity the god the world of heaven. They become the deity the god the world of heaven, and those who enter upon here they attain the union and co-existence with the god the world of heaven. This, indeed, was the birth of the Agnistoma. He who having attained the Agnistoma knows the birth of the Agnistoma, and having attained the Agnistoma he stays in the world of heaven and (also) finds support with offspring and cattle. He who knows thus and he who knowing thus becomes possessed of (the new) body and being sharer of the world with the Agnistoma, he goes to the gods. Thus, says a Brāhmaṇa text.

1. This section is parallel to SB 12.1.3.1-7.

2. Cf. SB 12.1.3.2.

3. Ibid. 12.1.3.3.

4. Ibid. 12.1.3.4.

5. Ibid. 12.1.3.5.

6. Ibid. 12.1.3.6.

7. Ibid. 12.1.3.7.

I.4.9

The gods, indeed, out of day and night fashioned the introductory Atirātra,¹ out of half-months the Caturvīṁśa day, out of holy-power (brahman) the Athiplava (-sadaha), out of royal-power (ksatra) the Pr̥sthya (-sadaha), out of Agni the Abhijit, out of waters the Svarasāman days, out of sun the Viguvat day,² (thus) the repeated Svarasāman days have (just) been mentioned;— from Indra the Visvajit (day),— the Pr̥sthya and Abhiplava have (just) been mentioned;— out of Mitra-Varuna the Go and the Āyus,³ out of the Viśve Devas the Dasarātra,⁴ out of the quarters the Pr̥sthya-sadaha of the Dasarātra,⁵ out of these worlds the three Chandoma days.⁶ Out of the year (they fashioned) the tenth day, out of Prajāpati the Mahāvrata, and out of the world of heaven the concluding Atirātra. This the same was the birth of the year; he having become possessed of a (new) body⁷ and being sharer of the same world, he who knows thus; goes to the gods with the year.⁸ Thus, says a Brāhmaṇa text.

1. See 'B 12.1.2.1 and MĀKE LING, SBE XLIV, p.139, f.n.1. The Prāyanīya Atirātra is the first day of the sacrificial session called Gavamayana. Cf. Vait. 31.9 and 10. According to Vait. 31.10; the central day (of the three) is surplus and it is the Visuvat day. The first month contains an introductory day (Prāyanīya), a Caturvīṁśa day,

four Abhiplava (-sādaha) and a Prsthya (-sādaha).

2. Cf. Vait. 31.9 and 10. The sixth month contains three Abhiplava (-sādaha), one Prsthya (-sādaha), an Abhijit day and threeavarasāvan days.
3. For the differences between the three modes of chanting the Stotras of the Agnistoma and Uthya Soma-sacrifices-Jyotiṣṭoma, Gostoma, Āyustoma—see EGGERLING, SBE XLIII, p.237, f.n.2.
4. The Pasarātra or central ten days of the Evādasāha (twelve days' period), consists of a Prsthya-sādaha, three Chandoma days (of the Uthya order), and a final (tenth) Atyagniṣṭoma day called Avivakya.
5. G's edn reads dāśarātriṇau ..., whereas the edn of M completely omits this sentence. K's edn reads dāśarātrīṇaḥ, and the parallel text SB 12.1.2.2 reads dāśarātrām.
6. See SB 12.1.2.2.
7. G's edn reads sātmā, whereas the edns of M and K read sa atmā.
8. See SB 12.1.2.3.

I.4.10

¹ And when they perform the introductory Atirātra (of the sacrificial session), they, indeed, offer sacrifice to the deities the gods Day-Night. They become the deities the gods Day-Night, and those who enter upon here they attain the union and co-existence with the gods Day-Night. And when they enter upon the Caturvimsa day, they, indeed, offer sacrifice to the deities the gods Half-months. They become the deities the gods Half-months, and those who enter upon here they attain the union and co-existence with the gods Half-months. And when they enter upon the Abhiplava-sādaha, they, indeed, offer sacrifice to the deity the god Brahman (-priest).

They become the deity the god Brahman (-priest), and those who enter upon here they attain the union and co-existence with the god Brahman (-priest). And when they enter upon the Pr̄sthya (sudaha), they, indeed, offer sacrifice to the deity the god royal-power (Isatra). They become the deity the god royal-power, and those who enter upon here they attain the union and co-existence with the god royal-power. And when they enter upon the Abhijit (day), they, indeed, offer sacrifice to the deity the god Agni. They become the deity the god Agni, and those who enter upon here they attain the union and co-existence with the god Agni. And when they enter upon the Svarasāman (days), they, indeed, offer sacrifice to those deities the water-goddesses. They become the deities the water-goddesses, and those who enter upon here they attain the union and co-existence with the water-goddesses. And when they enter upon the Viṣuvat day, they, indeed, offer sacrifice to the deity the sun-god. They become the deity the sun-god, and those who enter upon here they attain the union and co-existence with the sun-god;-(thus) the repeated Svara-sāman (days) have (just) been mentioned. And when they enter upon the Viśvajit (day), they, indeed, offer sacrifice to the deity the god Indra. They become the deity the god Indra, and those who enter upon here they attain the union and co-existence with the god Indra;-(thus), the Pr̄sthya and Abhiplava (sudahas) have (just) been mentioned. And when they enter upon (the performance of)

the Go and Āyus (stomach), they, indeed, offer sacrifice to the deities the gods Mitra-Varuna. They become the deities the gods Mitra-Varuna, and those who enter upon here they attain the union and co-existence with the gods Mitra-Varuna. And when they enter upon the Dāśarātra, they, indeed, offer sacrifice to the deities the Viśve Devas. They become the deities the Viśve Devas, and those who enter upon here they attain the union and co-existence with the Viśve Devas. And when they enter upon the Prāthya-sādaka of the Dāśarātra day, they, indeed, offer sacrifice to those deities the goddesses, the quarters; and those who enter upon here they attain the union and co-existence with the goddesses, the quarters. And when they enter upon the three Chandoma days, they, indeed, offer sacrifice to the deities the gods, these worlds. They become the deities the gods, these worlds, and those who enter upon here they attain the union and co-existence with the gods, these worlds. And when they enter upon the tenth day (of the Dāśarātra), they, indeed, offer sacrifice to that deity the god, the year. They become that deity the god, the year, and those who enter upon here they attain the union and co-existence with the god, the year. And when they enter upon the Mahāvrata, they, indeed, offer sacrifice to the deity the god Prajāpati. They become the deity the god Prajāpati, and those who enter upon here they attain the union and co-existence with the god Prajāpati.

And when they enter upon the concluding Atirātra (of the sacrificial session), they, indeed, offer sacrifice to the deity the god, the world of heaven. They become the deity the god, the world of heaven, and those who enter upon here they attain the union and co-existence with the god, the world of heaven. This the same, was the birth of the year. He who knows thus the birth of the year, he having attained the year, stays in the world of heaven and finds support with offspring and cattle; and having become possessed of a (new) body and being sharer of the same world, goes to the gods. Thus, says a Brāhmaṇa text.

1. See ŚB 12.1.3.8-22; and cf. Vait. 31.7 ff.

I.4.11

This the same, is the established year¹ in respect of the deity and in respect of the body. He who knows thus, this established year in respect of the deity and in respect of the body, finds support. He who knows, finds support with offspring and cattle.

1. Read sainvatsaro for sainyastaro of G's edn.

I.4.12

This the same year, indeed, is connected with the Brhatī,- there are two imperishable sadahas (twelve days) of the (winning) days; the two, Prsthya and Abhiplava

(twelve days), the Go and Ḫyus (~~two stomas~~), and the Dāśarātra (ten days) - they, indeed, become thirty-six.¹ The cow consists of thirty-six parts, the Br̥hatī consists of thirty-six syllables, the world of heaven is connected with the Br̥hatī.² By means of the Br̥hatī the gods, indeed, offer sacrifice in the world of heaven. By means of the Br̥hatī he stays in the world of heaven and finds support with offspring and cattle, who knows thus. Thus, says a Br̥ahmaṇa text.

1. Cf. SB 12.2.3.1.

2. Cf. GB 1.3.18.

I.4.13

This¹ the same year, indeed, (is performed), the three Mahāvrata-sacrifices: - the Mahāvrata on the Caturvīṁśa day, Mahāvrata on the Visuvat day, and Mahāvrata day itself.² Those former learned persons, thus, used to enter upon (perform) that (year's session) with the three Mahāvratas, and they became glorious, truth-speaking, and faithful to their vow. But if now a days those (~~sattrins~~) were to perform in this manner, (in that case) just as a vessel made of unbaked clay would dissolve (= go to pieces) when water has been poured into (it), similarly they (the sacrificers) would dissolve (=go to pieces).³ Afterwards they perform, in the same manner; the Abhijit becomes attained for him by means of truth, fervour and vow, who knows thus.

1. See SB 12.1.3. 22-23.
2. For the Mahāvrata rite see EGGERING, SBE XLIII, p.232, f.n.5.
3. G's edn reads nirmṛtyed and nirmṛtyaran, whereas the edns of M and A read nir mṛiet and nir mṛiveran. See S. TLL, op. cit., § 60, xi 156, p.240 f; He (op. cit., pp.240-1) remarks that "The reading of SB makes it well nigh certain that nirmṛtyed and nirmṛtyaran should be read in GB. The rare वृति, of which प्रिय श 3.2.1.31 मृत्यति 9.5.2.14 वि ... मृत्येत्; and अप श 3.19.7 अलंकृत्या (cf. ल.३८ श ल.४८, ल.५१). Gr. I, 3191, c, p.216, 34) are quotable, w.s changed, perhaps by a mere graphic blunder (त्य : त्य) to the more familiar वृत्य॑".

I.4.14

And when having entered upon (performed) the Caturvīka day and having not entered upon the Visuvat day, he may (should) enter upon the Mahāvrata (day), how does it happen for non-utterance of the Agur-formula?¹ Prior to the Visuvat they enter upon (perform) the Atirātra, therefore, he should say 'out of Abhiplava the Prsthya is formed, out of Prsthya the Abhijit, out of Abhijit the Svarasāmans, out of the Svarasāmans the Visuvat, out of Visuvat the Svarasāmans, out of the Svarasāmans the Visvajit, out of Visvajit the Prsthya and Abhiplava, out of the Prsthya and Abhiplava the Go and Āyus (stomas), out of the Go and Āyus the Dassarātra²; out of Mahāvrata the concluding Atirātra'. The concluding Atirātra is for (the attainment of) the world of heaven, for the proper-food, for the firmness.

1. G's edn reads anāśūrtvai ..., whereas the edns of I and II read anāśūlyai. Cf. S. 12.2.3.5 which reads anāśūlī śūlyati.

2. See SB 12.2.3.2.

I.4.16

And when having entered upon the Caturviśa day and having not entered upon the Viśuvat day, he may (should) enter upon the Mahāvrata (day), how does it happen for non-utterance of the Āgur-formula? Prior to the Viśuvat (day) they enter upon (perform) the Atirātra, therefore, he should say; out of Abhiplava the Prāthya is formed, out of Prāthya the Abhijit, out of abhijit the Svarasāmans, out of the Svarasāmans the Viśuvat, out of Viśuvat the Svarasāmans, out of the Svarasāmans the Viśvajit, out of Viśvajit the Prāthya and Abhiplava, out of Prāthya and Abhiplava the Go and Āyus (stomus), out of the Go and Āyus (stomus) the Basātirātra. And indeed, the Mahāvrata did not stay for the sake of the gods. How could both of them come near to me the central day (Viśuvat) with the repeated raised stomus? Here those gods sat down in the middle, as it were. We invent that sacrificial rite; that which is the raised stomus, through which we may attain this day. Thereafter they beheld the stoma of the period of twelve nights, they brought it, and they sacrificed through it, then they (the rites-Mahāvrata, Caturviśa and Viśuvat) stayed for the sake of these (gods). He who knows thus, the Mahāvrata (rite) stays for his sake-it well stays for his sake, (and) he finds support with offspring and cattle.

1. See GB 1.4.14, n.1.

2. See SB 12.2.3.3.

3. G's edn reads unāgatāvṛttaiḥ, whereas the edns of V and K read unāgatām vṛtaib.

I.4.16

And when having entered upon the Caturviśa day and having not entered upon the Visuvat day, he may (should) enter upon the Mahāvrata (say), how does it happen for non-utterance of the Āgur-formula¹? Prior to the Visuvat they enter upon (perform) the Atirātra, therefore, he should say-then they ask²; How many backward and how many forward days are in the year? Those who enter upon once and only once they are (called) backward days, and those who enter upon again and again they are (called) forward days. They should honour these days. They, indeed, follow the reversion of two sadahas.

1. See GB 1.4.14, n.1.

I.4.17

And when having entered upon the Caturviśa day and having not entered upon the Visuvat, he should enter upon (perform) the Mahāvrata, how does it happen for non-utterance of the Āgur-formula¹? Prior to the Visuvat they perform the Atirātra²; therefore, he should say³; Prior to the Visuvat they first perform the Abhiplava, and afterwards the Prsthya, for the Abhiplava is (=represents),

indeed, the father and the Pr̥ṣṭhya the son; therefore, in early life the sons are dependent on their father. Subsequent to the Viṣuvat they first perform the Pr̥ṣṭhya, and afterwards the Abhiplava; for the Abhiplava is (=represents), indeed, the father, and the Pr̥ṣṭhya the son; therefore, in later life the father is dependent on his sons, he who knows thus.⁴ This has also been said in the verse¹; O you gods, indeed, stand before us a hundred years (autumns) where (in which condition) you bring our bodies to decay. Where (in which condition) our sons become fathers in turn, in the middle do not break the course of fleeting life.⁵ He who knows thus, indeed, in former life, the sons are dependent on their father, and in later life the father is dependent on his sons.

1. See GB 1.4.14, n.1.

2. Read atirātra for atiratra of G's edn.

3. Cf. SB 12.2.3.4. In SB the order is reverse i.e. the Abhiplava represents the sons and the Pr̥ṣṭhya the father.

4. See SB 12.2.3.4.

5. IV 1.39.9.

I.4.18

But,¹ indeed, this (year) is a great eagle. The six months which they perform prior to the Viṣuvat are the southern (or right) wing, and those repeated ones which they perform afterwards are the northern (or left) wing; and the Viṣuvat is the body of the year; and indeed, where

there is the body there are also the wings, and where there are the wings there is also the body; for neither is the body in excess of the wings, nor are the wings in excess of the body. Thus indeed, that passed (day) belongs to both those days that go before and those follow. He should say '(That day) belongs to those days that go before and those follow'.²

1. See SB 12.2.3.7.

2. In GB the expression svitam (svid + itam) perhaps, appears to be unnecessary. The parallel passage of SB does not have any alike expression. In this context, one would like to connect itam with shah, and thus, it would mean "that passed (day) belongs to etc".

I.4.19

And¹ to this they ask 'As the twelve months are the year,² and may we attain this (Visuvat) day. Does this passed Visuvat (day), indeed, belong to those days that go before or to those that follow? He should say 'Both to those that go before and to those that follow; for the Visuvat is the body of the year, and the months are its limbs. Where there is the body there are also the limbs, and where there are the limbs there is also the body; for neither is the body in excess of the limbs, nor are the limbs in excess of the body. Thus indeed, that passed (day) belongs both to those days that go before and to those follow. He should say '(That day) belongs to those (days) that go before and those follow, this, indeed, is

the year.

1. See SB 12.2.3.6.

2. G. text reads sahyatsaro'tha, whereas the parallel passage in 12.2.3.6 reads sahyatsarasya.

I.4.20

As to this they say¹: How the Abhiplavas are characterised by Jyotistoma sacrifices on both sides¹, and the Prsthya is characterised by Jyotistoma on one side only? These worlds are, indeed, possessed of light on both sides - through the fire on this side and through the sun on that side. He who heats this (world) devastating, as it were, he is their light². Indeed, these two wheels of the gods, the Prsthya and the established (Abhiplava)³ while revolving, crush the (sacrificer's) evil; and thus indeed, if any one were to speak⁴ evil of those learned initiated ones, those two wheels of the gods cut off his head: the (chariot) seat is the Dasaratra and the two wheels are the Prsthya and Abhiplava⁵. 'Let him make the Prsthya and Abhiplava the two wheels as the Dasaratra warp', said Vsyu⁶. 'Let him make their Storas and Sastras run together: he who makes them run together, these vital airs in a man, though separate from one another, yet because of their common origin dwell in the (same) body; but if he were not to make them run together, the sacrificer would be liable to perish; and he, indeed, is liable to perish who is either blind or deaf⁷. The Agnistomas amount to nine

in a month.³ Nine, indeed, are the vital airs. The sacrifice is expanded by means of the vital airs.⁴ And the ⁵U⁶thya⁷ (amount) to twenty-one.⁸ The ⁹Sodāsin consists of one U¹⁰thya.¹¹ The U¹²thya, indeed, is the food; and the Sodāsin, indeed, is the vital strength.¹² Thus, having mounted up they mount upto the world of heaven.

1. In the six days of the Abhiplava-sa¹³dha, the sequence of stoma varies from day to day in this way:

1. Jyotiṣtoma; 2. Gostoma; 3. Āyutoma; 4. Gostoma; 5. Āyutoma; 6. Jyotiṣtoma. It is, thus, seen that the Jyotiṣtoma is performed on both sides, on the first and the last days.

2. See SB 12.2.2.1.

3. DODDING, SB 12.4, p.149, f.n., remarks that "The reading prathyapratisthite, looks rather strange, perhaps the correct reading is prathapratisthite, established on the Pratha-sadans; unless, indeed, pratisthita has to be understood here to refer to the Abhiplava". Rayana, the commentator refers davakro to the Pratha and Abhiplava, therefore, GOETHE's rendering "those two wheels of the gods, the Pratha, and the established (Abhiplava) sadana", seems to convey the best sense.

4. G's edn reads itiayad ete eva'sya, whereas the edns of H and K rightly read itiayed eva eva'sya.

5. See SB 12.2.2.2.

6. In the parallel text of 12.2.4, there occurs a proper name Paing-a; the GB reads vāsyuh. Like Faingy of NL, Vasyu appears to be a proper name, still it is rather difficult to say with certainty, since the word is not attested elsewhere.

7. See SB 12.2.2.4.

8. During five complete months of the first half, and four complete months of the second half of the year four Abhiplava-sa¹⁴dhas and one Pratha-sa¹⁵dha are performed. Now the six days of the Abhiplava-sa¹⁶dha consist of 1. Agnistoma; 2-3 U¹⁷thya; 6. Agnistoma; and those of the Pratha-sa¹⁸dha consist of 1. Agnistoma; 2-3 U¹⁹thya;

4. Sodāśin; 5-6 Uktiyā. For the four Abhiplavas and the one Pr̄sthya of each month, this accordingly gives nine Agnijitoms, twenty Uktiyas, and one Sodāśin.

9. See SB 12.2.5.

10. Ibid. 12.2.2.6.

11. G's edn reads eka ukthyah, but it seems better to read eukthyah. The latter reading according to G is found in some of the MSS. The Sodāśin sacrifice incorporates the elements of UKthyā.

12. See SB 12.2.2.7.

I.4.21

Now¹ the ascent of days:- by means of the introductory Atirātra they ascend the concluding Atirātra, by means of the Caturvīśa the Bhāvrata, by means of an Abhiplava a subsequent Abhiplava, by means of a Pr̄sthya a subsequent Pr̄sthya, by means of an Abhijit the Abhijit,² by means of the Svarasāmans the subsequent Svarasāmans. And we may attain this day. As indeed, that passed Viṣuvat (day) belongs to both those days that go before and to those follow. We should say 'That (passed day) belongs to those (days) that go before and those follow, that indeed, is this year!'

1. See SB 12.2.3.10.

2. In the parallel passage SB 12.2.3.10 the rearing is abhilīta viśvalītan, whereas CB reads abhilīta'-bhilītan.

I.4.22

Now¹ the descent of days:- the introductory

Atirātra descends to the Caturvīśa day, the Caturvīśa day to the Abhiplava, the Abhiplava to the Pr̄sthya, the Pr̄sthya to the Abhijit, the Abhijit to the Svarasāmans, the Svarasāmans to the Visuvat, the Visuvat to the Svarasāmans, the Svarasāmans to the Visvajit, the Visvajit to the Pr̄sthya and Abhiplava, the Pr̄sthya and Abhiplava to the Go and Āyus (sāmans), the Go and Āyus to the Dusarātra, to the Mahāvrata, the Mahāvrata to the concluding Atirātra, the concluding Atirātra to the world of heaven, to the proper-food, (and) to the firmness.

1. See SB 12.2.3.11.

I.4.23

The Adityas and the Ahgirases contended for the world of heaven¹, saying 'we shall be the first to reach the heaven, - we shall be the first'.² By means of the light sāmans, four Ātomas and two Pr̄thyas, the Adityas said across the world of heaven. In that they sailed across, therefore, it is (called) Abhiplava.³ By means of the heavy (complicated) sāmans, all the Ātomas, all the Pr̄thyas,⁴ the Ahgirases only coming after (the go's), touched (reached) the world of heaven. In that they touched it, therefore, it (six days' period) is (called) Smṛṣya.⁵ That which is (really) Smṛṣya (tangible) mystically they call it Pr̄sthya. Gods are found of indirect (presentation), as it were, and haters of direct (presentation). Out of Abhi-

playa the Prāthya is formed, out of Prāthya the Abhijit, out of Abhijit the Svarasāmans, out of the Svarasāmans the Visuvat, out of Visuvat the Svarasāmans, out of the Svarasāmans the Viśvajit, out of Viśvajit the Prāthya and Abhiplava, Out of the Prāthya and Abhiplava the Go and Āyus, out of the Go and Āyus the Dasaṛātra.⁶ These, indeed, are the forests and cleavings of the sacrifice. There should be distance of a hundred¹ chariots in between these (sacrifices).⁷ Just as men mounted upon the forests (cross over) the hunger and thirst which increase the hardships; so indeed, those who not knowing thus³ enter upon (the sacrificial session). Now those who knowing, enter upon (the sacrificial session), they pass from the stream to another one, from one spot to another one, from one plain to another one, from one pleasant (place) to another one, from one safe place to another one, similarly (those) we may attain the conclusion of the year (i.e. of the sacrifice). Thus, says a Brāhmaṇa text.

1. G's edn reads airikrasā ca, whereas the edns of M and K read abikrasā ca; the former reading is preferable.

2. Cf. SB 12.2.2.9; also cf. AB 4.17.

3. See SB 12.2.2.10.

4. The parallel passage SB 12.2.2.11 reads prathyah for prathyah of GB.

5. See SB 12.2.2.11.

6. Cf. GB 1.4.14 and 15. Read dasaṛātras tāni for dasaṛātras tāni of G's edn.

7. G's edn reads yathānāvantaram ..., the editions of M & K read yathānam upayanti Here I have accepted the latter reading. This sentence is most unintelligible, hence my translation is just tentative.

3. G's edn reads ye'vidvīksa upayanti, whereas the edns of M and K read ya viavasa upayanti.

I.4.24

Now, Preṣṭi Kausurubindu¹ the inhabitant of Kausāmbī dwelt with Uddālaka Āruna² as a religious student. The teacher asked him 'Son, how many days did your father consider that there are in the year?' But how many are there really?³ - 'Ten' he replied. 'Ten, indeed', he said; 'for the Virāj consists of ten syllables, and the sacrifice is of the nature of the Virāj'.⁵ But how many are there really?- 'Nine', he replied:- 'Nine, indeed', he said; 'for nine, indeed, are the vital airs, and by means of the vital airs the sacrifice is expanded'.⁶ But how many are there really?- 'Eight', he replied:- 'Eight, indeed', he said; 'for the Gāyatrī consists of eight syllables, and the sacrifice is of the nature of Gāyatrī'.⁷ But how many are there really?- 'Seven', he replied:- 'Seven, indeed', he said; 'for there are seven metres, and by means of the metres the sacrifice is expanded'.⁸ But how many are there really?- 'Six', he replied:- 'Six, indeed', he said; 'for six, indeed, are the seasons, and this is for the attainment of seasons'.⁹ But how many are there really?- 'Five', he replied:- 'Five, indeed', he said; 'for the Pāṅkti (metre) consists of five feet, and the sacrifice is fivefold'.¹⁰ But how many are there really?

-'Four', he replied:- 'Four, indeed', he said; 'for the Vedas, indeed, are four, and by means of the Vedas the sacrifice is performed.¹¹ But how many are there really? - 'Three', he replied:- 'Three, indeed', he said; 'for the sacrifice consists of the three pressings, and by means of the (three) pressings the sacrifice is performed.¹² But how many are there really? - 'Two', he replied:- 'Two, indeed', he said; 'for man is two-footed, man has two dwellings, and the sacrifice, indeed, is man.¹³ But how many are there really? - 'One', he replied:- 'One, indeed', he said; 'for the whole year is just (that) day after day.'¹⁴

1. G's edn reads kausurubindu ..., whereas the edns of M and K read kausuravindu ..., and the parallel passage SB 12.2.2.13 reads proti - kausurubindi

Kausurubindi, descendant of Kausurubinda, is the patronymic of Proti in SB 12.2.2.13, and of Previ according to G. In G's edn the form is kausurubindu. Parisvamin, the commentator at SB 12.2.2.13, explains the word kausa deya as "a native of the city Kausambi".

For Uddalaka Aruni, see Vedic Index I, pp.37-9.

2. G's edn following the parallel text SB 12.2.2.13 reads ... arunau brahmaśram uvasa, whereas the edns of M and K read ... āruno
3. See SB 12.2.2.13.
4. According to G, f.n., one does not expect the reading kati tvaayati. The parallel passage SB 12.2.2.14 does not have this reading.
5. See SB 12.2.2.14.
6. Ibid. 12.2.2.15.
7. Ibid. 12.2.2.16.
8. Ibid. 12.2.2.17.

9. Ibid. 12.2.2.18.
10. Ibid. 12.2.2.19.
11. Ibid. 12.2.2.20.
12. Ibid. 12.2.2.21.
13. Ibid. 12.2.2.22.
14. Ibid. 12.2.2.23.

PRAPĀTHAKA V

I.5.1

It is a six day's Abhiplava, because it consists of six days - Jyotis, Go, Āyus, Go, Āyus and Jyotis.¹ It is, indeed, a five day's Abhiplava, because it consists of five days, for the last day is the same as the first. It is a four day's Abhiplava, for there are four Stomas (used) in it - the thrice-threesfold (trivrti), the fifteen-versed, the seventeen-versed, and the twenty-one-versed one. It is a three day's Abhiplava, for it is of three orders-Jyotis, Go and Āyus. It is a two day's Abhiplava, for there are two sāmans (used) in it- the Brhat and the Kathantara.² It is a one day's abhiplava, for it is expanded (performed) with the Stomas of a one day's (Dom-sacrifice).³ Twelve Stotras of the four UKthyas are in excess⁴ - that becomes the seventh Agnistoma, and, thus indeed, in a month the Agnistomas amount to seven.⁵

1. See E.G.E.ING, SBE XLIV, p.148, f.n.1. For the difference between these Abhiplava days, see ibid. XLIII, p.237, f.n.2.

2. These two Pr̄ṣṭha - sāmans are used on alternate days of the Abhiplava-vaidika for the first (or Hotr's) Pr̄ṣṭha-stotra at the midday-presressing.

3. Viz. with the four Stomas used at the ordinary Agnistoma-sacrifice.

4. The Agnistoma includes twelve Stotras (and twelve śastras), the Uktya-sacrifice has three additional (uktha-) stotras (and śastras), which in the four Uktya days of the Abhiplava-sāman make up another twelve Stotras (and twelve śastras).

S. Cf. this section with SB 12.2.2.12.

I.5.2

Now the fording - foothold. Indeed, those who become initiated for (a sacrificial session of) a year, they cross an ocean. The introductory *atirātra* is their flight of steps¹, and by means of a flight of steps they enter into (the water); and it is just as if they would enter into the ocean by a flight of steps². The *Caturvimsa* day is (in the form of) a foothold, a shallow place, and such a one as (where the water reaches) either to the arm-pits or to the neck, where having rested they would bathe. The *Abhiplava* is (a spot) suitable for bathing, and so is the *Prsthya*³. The *Abhijit* is a foothold, a shallow place, such a one as (where the water reaches) either to the armpits or to the neck, where having rested they would bathe. The first *Svarasāman* is waist-deep (*nivi - daghna*)⁴, the second knee-deep, the third ankle-deep (*kulpha-daghna*)⁵. The *Visuvat* is a foothold (in the form of) an island⁶. It is such a one as (where the water reaches) either to the arm-pits or to the neck, where having rested they would bathe. The first (*Svarasāman*) with reversed *sūman* is ankle-deep, the second knee-deep, and the third waist-deep⁷. The *Visvajit* is a foothold, a shallow place, such a one as (where the water reaches) either to the arm-pits or to the neck, where having rested they would bathe. The *Prsthya* is suitable for bathing, and so are the *Go* and *Arus*, and so is the *Dasarātra*⁸. The *Tahārvata* is a foothold, a shallow place, such a one as (where the water reaches) either

to the arm-pits or to the neck, where having rested they would bathe. The concluding *Asirātra* is their flight of steps, and by means of a flight of steps they come out (of the water); and thus, it is just as if by means of a flight of steps, they would come out of the ocean.⁹ And then, Śvetaketu Āruṇeya said¹; Indeed, I may get myself initiated for one year.¹⁰ His father having looked at his face said²; Do you know, long-lived one, the ¹¹for²ing-footholds of the year? He replied³; I know them; indeed, knowing it, he said thus.¹² Thus, says a Brāhmaṇa text.

1. Or, a descent, a passage leading down to a bathing-place.
2. See SB 12.2.1.1.
3. Ibid. 12.2.1.2
4. The word nīvi- means "the warp" which is bound round the waist, and here nīvi-dugñha- means "deep upto the warp" bound round the waist i.e. "waist-deep".
5. The edns of M and K read kulvī-dugñha, whereas G's edn following the reading of the parallel passage SB 12.2.1.3 reads kulpha-dugñha.
6. The edns of M and K read cīna-pratisthā, whereas G's edn following SB 12.2.1.3 reads dvīpaḥ pratisthā.
7. See SB 12.2.1.3.
8. Ibid. 12.2.1.4.
9. Ibid. 12.2.1.5.
10. The edns of M and K read sahvatsarasyā'nv aban, whereas G's edn following SB 12.2.1.9 reads sahvatsarāya nv aban.
11. G's edn reads vattha, the right reading should be vettha, as found in the parallel passage SB 12.2.1.9.
12. See SB 12.2.1.9.

The year, indeed, is man;— the introductory Atirātra is its feet, for by means of feet (men) go forward: that part of them (the feet) that which is white that is the form of the day, and that which is black that (is the form) of the night, the nails are the form of the constellations, and the hair of the trees and plants. The Caturvimsa day is the thighs, the Abhīplava the breast, and the Prsthya the back. The Trivrt (-stoma) is its head, (thus) the head is threefold—skin, bone, marrow or brain.² The Pañcadasa (-stoma) is the neck-joints, for there are fourteen vertebrae in this (neck),³ and the vital force is the fifteenth; hence by means of those (vertebrae), though being small, man bears a heavy burden: therefore, the Pañcadasa (-stoma) is the neck.⁴ The Saptadasa (-stoma) is the chest, for there are eight jatrūs⁵ (? cartilages of the breast-bone) on the one side, and eight on the other, and the chest itself is the seventeenth: therefore, the Saptadasa (-stoma) is the chest.⁶ The Ekavimsa (-stoma) is the belly, for there are twenty kuntapas,⁷ inside the belly, and the belly is the twenty-first: therefore, the Ekavimsa (-stoma) is the belly.⁸ The Trinava (-stoma) is the two sides; — there are thirteen ribs on the one side, and thirteen on the other, and the two sides make up the thrice ninth: therefore, the Trinava (-stoma) is the two sides.⁹ The Trayastrimsa (-stoma) is the spine, for there are thirty-two prsthikundillas (?)¹⁰ of that (spine), and the spine itself is the thirty-third: therefore,

the Trayastrīmā (-stoma) is the spine.¹¹ The Abhijit is its (of this year) right arm, the three Svārasāmans are its three right side breathings; the Visuvat is the body; the three reverted (backward) Svārasāmans are its three left side breathings.¹² The Viśvajit is its left arm; (thus) the Viśṭhya and Abhiprava have been told. The Go and Āyus are the two downward breathings; the Daśarātra is the limbs, the Mahāvrata is the mouth, and the concluding Atirātra is its hands. By means of hands (men) go upwards.¹³

1. See SB 12.1.4.1-2.

2. Ibid. 12.2.4.9.

3. The neck (or neck-joints) of a man include not only the seven cervical vertebrae, but also the upper seven dorsal vertebrae,- to which the true ribs are attached. According to EG EGGING, SBK XLIV, p.163, f.n.1, "it is remarkable that in large birds such as eagle, the neck itself consists of fourteen vertebrae!"

4. See SB 12.2.4.10.

5. For explanation of the word jatru, see EGGELING, SBK XLIV, pp. 165-6, f.n.1.

6. See SB 12.2.4.11.

7. The meaning of the word kuntāna-is uncertain. The lexicons like M and N suggest that "certain glands (or organs)" are referred to by the term. But according to EG EGGING, SBK XLIV, p.164, f.n.1, "the term may refer to the transverse process (forming spikes, so to speak) on both sides of the ten lower spinal vertebrae below the vertebra of the last true rib,- i.e. of the five lower dorsal and the five lumbar vertebrae!"

8. See SB 12.2.4.12.

9. Ibid. 12.2.4.13.

10. The expression pratikundilāni, as read by G's edn, and prati kundilāni, as read by M and N, is very difficult to

be accounted for. The lexicons W and W, have not recorded it. The parallel passage SB 12.2.4.14 reads Uttarani, to which I^r assigns the meaning "Wirbel des Halses und Rück rats" i.e. "the vertebrae of the spinal column"

11. See SB 12.2.4.14.

12. Cf. ibid. 12.2.4.15.

13. See ibid. 12.2.4.16.

I.5.4

The year, indeed, is man; - the introductory Atirātra is its breath, for by means of the breath men go forward; and the Ārambhanīya (opening) day¹ is speech, for the speech undertakes whatsoever man undertakes, that indeed, he undertakes by means of speech.² The Abhiplava (-sadaha) is, indeed, its (of the year) this right hand. This (upper joint)³ is its morning-pressing, this (middle joint) its midday-pressing, and this (lower joint) its third (evening) pressing: it is in the place of the Cāyatṛī, therefore, this (little finger) is the shortest⁴ of these (fingers).⁵ This is its morning-pressing, this its midday-pressing, and this its third (evening) pressing: it is in the place of the Tristubh, therefore, this (second finger) is larger than⁶ this (little finger).⁷ This is its morning-pressing, this its midday-pressing, and this its third (evening) pressing: it is in the place of the Jagatī, therefore, this (middle finger) is the largest of these two fingers.⁸ This is its morning-pressing, this its midday-pressing, and this its third (evening) pressing: it is in the place of the Pāṅktī, for the Pāṅktī is broad⁹, therefore, this (thumb) is the broadest of these

(fingers).¹⁰ This is its morning-pressing, this its midday-pressing, and this its third (evening) pressing: it is in the place of the Virāj, for the Virāj, the splendour is proper-food, and the proper-food is for the attainment of the splendour of proper-food, therefore, this (fore-finger) is the broadest of these fingers.¹¹ This (fore-arm) is its morning-pressing, this (upper-arm) its midday-pressing, and this (shoulder-blade) its third (evening) pressing: it is in the place of the Atichandas, and Atichandas, indeed, is the above of the metres, therefore, this shoulder-blade is the broadest.¹² This is its morning-pressing, this its midday-pressing, and this its third (evening) pressing: this Abhiplava (extends) in this, in this, in this, and in this direction,¹³ and the Prsthya is the body.¹⁴ The Abhiplava moves about, as it were, and the Prsthya stands, as it were, for it (the sacrifice) thus moves about, as it were, with its limbs, and it stands, as it were, with its body.¹⁵ The Abhijit is its this the same right ear; the first Svarasāman is this white part of the eye, second the black part, and the third the pupil; the Visuvat is the two nostrils; the first re-verted (backward) Svarasāman is the pupil (of the eye), the second the black part, and the third the white part.¹⁶ This Visuvat is its this the same left ear; (thus) the Prsthya and Abhiplava have been told. The God and Āyus (-stomus) are the two downward breathings which are there (in the body); the Dāsarātra is the limbs, the Mahavrata the mouth, and the concluding Atirātra is its upbreathing, for by

means of the upbreathing (men) go upward.¹⁷

1. Here perhaps by opening day the Caturvimsa day is meant (which is understood by Harisvamin, the commentator at SB 12.2.4.1).
2. See SB 12.2.4.1.
3. The upper joint perhaps means apparently the bone joining the plane. But as the morning-pressing has five stotras as compared with the two of the third pressing. The former according to EGGELING, SB 12.2.4.1, p.161, f.n.3, "might be expected to be compared with the larger of the two bones".
4. GB reads asvai with the superlative form hrasistha, in this case one would expect asām instead of asvai. The parallel passage SB 12.2.4.2 also reads asām hrasistha.
5. See SB 12.2.4.2.
6. The comparative form variyasi is expected in place of varistha, cf. the parallel passage SB 12.2.4.3.
7. See SB 12.2.4.3.
8. Ibid. 12.2.4.4.
9. The Pāṅkti metre consists of five pādas, whereas the Gayatrī of three and Trigṛubh of four pādām, therefore, among these metres the Pāṅkti is the broadest metre.
10. See SB 12.2.4.6.
11. Ibid. 12.2.4.⁵; where in place of varistha of GB the reading is annaditama "the most food-eating!"
12. G's edn rightly reads prathistham phalakam, whereas the edns of M and K erroneously read pratistham phalakam.
13. Viz. in the direction of the two arms and the two legs. G's edn reads sa itah, whereas the edns of M and K read saitah. G's reading is supported by the parallel passage SB 12.2.4.7.
14. Cf. SB 12.2.4.7.
15. See Ibid. 12.2.4.8.
16. Ibid. 12.2.4.15.
17. Ibid. 12.2.4.16.

I.5.5

The year, indeed, is man¹:-'man' is one unit, and 'year' is another, and these now are one and the same;-there are two (units) in the year, day and night, and in man there are these two breathings, and these now are one and the same;-there are three seasons in the year, and these three breathings are in man, and these two now are one and the same;-there are six seasons in the year, and these six breathings are in man, and these (two) now are one and the same;- there are seven seasons in the year, and these breathings are seven in man, and these (two) now are one and the same.² There are twelve months in the year, and these twelve breathings are in man, and these (two) now are one and the same; there are thirteen months in the (leap) year, and these thirteen breathings are in man, and these (two) now are one and the same;-there are twenty-four half-months in the year, and this man is twenty-four-fold, he is possessed of twenty fingers and limbs, and these (two) now are one and the same;-there are twenty-six half-months in the (leap) year, and this (man) is twenty-six-fold, the two feet make up the twenty-six, and these (two) now are one and the same.³ There are three hundred and sixty day-nights in the year, and so many breathings are ⁱⁿ man, and these (two) now are one and the same.⁴ And there are seven hundred and twenty days and nights in the year, and so many bones and parts of marrow are in man, and these (two) now are one and the same.⁵ And there are one thousand four hundred and forty half-days and half-nights in the year, and so many thick fleshy parts are in man, and these (two) now are one and the same. And there are two thousand eight hundred and eighty quarter-days and quarter-nights in the year, and so many fatter sinews are in

man, and these (two) now are one and the same.⁶ And there are ten thousand and eight hundred muhūrtas in the year, and so many pēśāṇaras⁷ are in man, and these (two) now are one and the same; and fifteen times as many outbreathings as (many) there are muhūrtas; and fifteen times as many inbreathings as (many) there are outbreathings; and fifteen times as many throughbreathings as (many) there are inbreathings; and fifteen times as many circulatingbreathings as (many) there are throughbreathings; and fifteen times as many upbreathings as (many) there are circulatingbreathings; and fifteen times as many etādis⁸ as (many) there are upbreathings; and as many atarchia as (many) there are etādia; and as many sweat-pores as many there are atarchia; and as many ksīrāyanas as (many) there are sweat-pores; and as many hair-holes as (many) there are ksīrāyanas; and fifteen times as many raining streams (drops) as (many) there are hair-holes; and this is the hundredth measure of a krośa. This has been said in the verse 'While moving round, be it going,⁹ or sitting, or even sleeping, how often does man, except exertion, out-breathes and inbreathes in a moment¹⁰ by day and night? (In reply to the first verse this verse is told)'; They speak of those muhūrtas (in which) - there are a one hundred hundred i.e. ten thousand (outbreathings and inbreathings) in the complete years and eight hundred in the year!-' (So) how often does man regularly outbreathes and inbreathes by day and night?¹² Thus, says a Brāhmaṇa text.

1. Perhaps (cosmic) man is here identical with the sacrificer.
2. See SB 12.3.2.1.
3. Ibid. 12.3.2.2.
4. Cf. Ibid. 12.3.2.3.
5. See Ibid. 12.3.2.4.
6. This explanation seems to be original with GB text.
7. The expression pasasamra- is an unintelligible one. It is certain that it refers to particular part or parts of the body. In lexicions like PW and M this expression is not recorded. In absence of the parallel reading elsewhere the expression is kept untranslated.
8. The parallel passage SB 12.3.2.6 reads idānāni in place of atādīni of GB. In GB the measure of atādi- and atārhi- is the same, whereas in SB the measure of idāni is fifteen times than that of the atārhi, so it appears that idāni- and atādi- are two different measures of time.
9. The parallel verse SB 12.3.2.7 reads tisṭhan for garan of GB.
10. The parallel text SB 12.3.2.7 reads samanā (meaning regularly or uniformly) for ksapana of GB.
11. Cf. Ibid. 12.3.2.7.
12. The padas a and b of this verse are found only in GB, whereas the padas c and d occur in SB 12.3.2.3 also, which reads cī'p cañiti and tavat kṛtvah for cañan iti and kṛti kṛtvah of GB.

I.6.6

'The uniformity of the year should be known,' Vāsyu used to say this. One Atirātra they perform before and one after the Visuvat; fifty-three Agnistomas they perform before and fifty-three after the Visuvat; one hundred and twenty Kthyā days they perform before and one hundred and

twenty after the Viṣuvat;¹— six Ṣodāśins they perform before and six after the Viṣuvat; thirty Ṣadahas² they perform before and thirty after the Viṣuvat. This is the uniformity of the year.³ He who knows the uniformity of the year, he having become possessed of the same (new) body and being sharer of the same world, goes to the gods. Thus, says a Brāhmaṇa text.

1. See ŚB 12.3.5.12.

2. According to EGELING, ŚB XLIV, p.177, f.n. " . . . that is, counting the Prāyaniya Atiratra, Caturvimsa, Añjīvit, and three Svarasāmans as one six days performance, before the Viṣuvat; and the three Svarasāmans, the Viṣvajit, Gostoma, Rāyugyoma, four days of Daśarātra (preceding and succeeding the central sadaha), the Āgnihotra, and Udayāñya Atiratra as two six days performance after the Viṣuvat."

3. See ŚB 12.3.5.13.

I.5.7

Now henceforth the order of rituals. The setting up of the fires (is the first); after the setting up of the fires (comes) the Pūrṇāhuti¹; after the Pūrṇāhuti the Agnihotra; after the Agnihotra the New and Full-moon sacrifices; after the New and Full-moon sacrifices the Āgrayana;² after the Āgrayana the Cāturmāsyas (the four monthly sacrifices);³ after the Cāturmāsyas the Paśubandha; after the Paśubandha the Agnistoma; after the Agnistoma the Rājasūya; after the Rājasūya the Vājapeya; after the Vājapeya the Asvamedha, after the Asvamedha the Purusamedha; after the Purusamedha the Sarvamedha;⁴ after the Sarvamedha

those (sacrifices) which are rich in sacrificial fees; after those (sacrifices) which are rich in sacrificial fees those (sacrifices) which are without sacrificial fees;⁵ (and) those (sacrifices) which are without sacrificial fees those rested on those (sacrifices) which have thousand cows as sacrificial fees. These the same, indeed, is the order of the rituals. He having become possessed of the same (new) body and being sharer of the same world, goes to the gods. Thus, says a Brāhmaṇa text.

1. Viz. an offering made with a full ladle.
2. The oblation consisting of first fruits at the end of each of the three seasons.
3. Name of the four Parvans viz. Vaīśvadeva, Varunaprajñāḥsa Sakamedha and Sunasīriya.
4. Soma-sacrifice of ten days' duration.
5. See Gaut DS 1.4.19-21, where the order of the haviryainasamsthā, mukayainasamsthā and the somasamsthā is given in a different order than that of BH.

I.6.8

Frajāpati desired 'Let me attain the infinity (imperishableness).'¹ Having established the fires he offered the Pūrṇapūti, he beheld the finity (perishableness); having offered the Agnihotra he beheld the finity; having performed the New and Full-moon sacrifices he beheld the finity; having performed the Agnyayaga he beheld the finity; having performed the Cāturmāsyas he beheld the finity; having performed the Paśubandha he beheld the finity; having performed the

agnis̄toma he beheld the finity; having performed the Rajasūya he got the name rājān, and he beheld the finity; having performed the Vājapeya he got the name samrājī, and he beheld the finity; having performed the Āśvamedha he got the name śvarājī, and he beheld the finity; having performed the Puruṣamedha he got the name vīrājī, and he beheld the finity; having performed the Sarvamedha he got the name garvājī, and he beheld the finity; having performed the Ahīna sacrifices rich in sacrificial fees he beheld the finity; having performed the Ahīna sacrifices without sacrificial fees he beheld the finity. At last performed the Sattra having the Atirātra sacrifices at both the ends. He gave the speech to the Hotr, the breath to the Adhvaryu, the sight to the Udgātr, the mind to the Brahman-priest, the limbs to the Hotrakas, the self to the Sudasyas; thus, having given the infinity self he obtained the infinity (imperishableness). The sacrificial fees which he brought 'With these let me redeem myself'. On account of this (having performed) the Agnistoma variety of the Jyotistoma sacrifice he (the sacrificer) should hasten (to perform) the Pr̄sthāsamāniya² sacrifice in which thousand (cows) are given as sacrificial fees, and with which he can redeem himself. He who departs from this world without having performed the Pr̄sthāsamāniya, sacrifice departs without having redeemed his self. Thus, says a Brāhmaṇa text.

1. Cf. P.V.PAPAT, "Vedic Sources of some Buddhist Beliefs", Journal of the Agram Research Society, Vol. 14 [Hemachandra Gāma I Commemoration Vol. (1960)], pp.116-119.

2. See *Śāṅga* 13.14.7; *Mātṛ* 13.4.3; *Rām* 21.13.5; *Vait.* 34.21.

I.6.9

In that the performers of a year's session become initiated for a year, how does their Agnihotra become uninterrupted? One should say: by the fast (milk).¹ How does their New-moon sacrifice become uninterrupted? One should say: by the curds and the sacrificial cake.² How does their Full-moon sacrifice become uninterrupted? One should say: by the melted-butter and the sacrificial cake.³ How does their Āgrayana become uninterrupted? One should say: by the pap for Soma.⁴ How do their Cāturmāsyas become uninterrupted? One should say: by the Payasya.⁵ How does their animal sacrifice become uninterrupted? One should say: by the victim and the sacrificial cake.⁶ How does their Soma-sacrifice become uninterrupted? One should say: by the (offering of) Soma-cups.⁷ How does their domestic offering become uninterrupted? One should say: by the fried grain and the roast.⁸ How does their offering to the Pitṛs become uninterrupted? One should say: by the Aupāśana (rites).⁹ How does their pairing become uninterrupted? One should say: by the sound hihi. This is the entering of the sacrificial rites into the sacrificial session lasting for a year.¹⁰ He who knows thus, through the sacrifice this entering of the sacrificial rites into the sacrificial session lasting for a year,¹¹ becomes possessed of the same (new) body and being sharer of the same world, goes to the gods. Thus, says a Brāhmaṇa text.

1. Read vratāneti for vrateteti of G's edn. See SB 12.3.5.3.
2. Ibid. 12.3.5.6.
3. Ibid. 12.3.5.4.
4. Ibid. 12.3.5.7.
5. Ibid. 12.3.5.8.

This dish (pāyasa) is made by the mixture of fresh boiled milk to sour curds; for details see Gaudīya G., Vol. XII, p.381, f.n.2.

6. Ibid. 12.3.5.9.
7. Cf. ibid. 12.3.5.10.
8. See ibid. 12.3.5.5.

Viz. by those rites which may be performed on the domestic (Āvasthya or Aupasana) fire of the sacrificer during the time the sacrificer is initiated. Cf. At 1.1.2-21.

9. The edns of 4 and 5 read prāṇikrātūmān upāiti, whereas G's edn correctly reads prāṇikrātāmān upāiti.
10. Cf. SB 12.3.5.11.

I.6.10

The gods were initiated for a sacrificial session lasting for a thousand years. Then five hundred years of those years (of a sacrificial session) had passed, everything here was exhausted—namely, towns, Prāthas and Sastras.¹ Those gods here were premature, indeed² (and they spoke), Let us find out that sacrificial performance which shall be status (= substitute) for the sacrificial session lasting for a thousand years; for what man is (equal) to that who could perform the sacrificial session lasting for a thousand years?³ Then in the middle they (the gods) perceived that unexhausted

element of the sacrifice, and by means of that unexhausted element the success which was in the Veda they perceived that in the five (Vedas) - i.e., Yajus, Sāman, holy and terrible one (i.e. in the Atharvaveda).⁴ These are the five vāhrtis:- o śrāvaya, astu śrauṣat, yaia, ye yajā jahé, and vāusat.⁵ These gods here were prematured, indeed (and they spoke), Let us find out that sacrificial performance which shall be a statue (=substitute) for the sacrificial session lasting for a thousand years; for what man is (equal) to that who could perform the sacrificial session lasting for a thousand years. Then they perceived the Tāpascita in lieu of the sacrificial session lasting for a thousand years.⁶ (In that) there are identical Stomas, Pr̄sthas and Sastras. One, indeed, passes twelve months, with the rites of initiation, (the same) twelve months with the Upasads, through it he attains Agni and Sūrya; and when (he passes) twelve months with the pressings, through it he attains this great Utkhya day.⁷ These gods here were prematured, indeed (and they spoke), Let us find out that sacrificial performance which shall be a statue (=substitute) for the sacrificial session lasting for a thousand years; for what man is (equal) to that who could perform the sacrificial session lasting for a thousand years. Then they perceived the year in lieu of the Tāpascita. (In that) there are the same Stomas, Pr̄sthas and Sastras. These gods were prematured, indeed (and they spoke), Let us find out that sacrificial performance which shall be a statue (=substitute) for the sacrificial session lasting for a

thousand years; for what man is (equal) to that who could perform the sacrificial session lasting for a thousand years. Then they perceived this Dvādaśāha sacrifice in lieu of the sacrifice lasting for a thousand years. (In that) there are the same Stomas, Pr̄̄thas and Sastras. He, indeed, passes twelve days with the rites of initiation, (the same) twelve days with the Upasads, and twelve days with the pressings; and when (he passes) twelve days with the rites of initiation, twelve days with the Upasads, through it he attains Agni and Āurya; and when (he passes) twelve days with the pressings, through it he attains this great UKthya day. These gods here were prematured, indeed (and they spoke), Let us find out that sacrificial performance which shall be a statue (=substitute) for the sacrificial session lasting for a thousand years; for what man is (equal) to that who could perform the sacrificial session lasting for one thousand years. Then they perceived this Pr̄̄thya Sadaha in lieu of the Dvādaśāha. (In that) indeed, there are the same Stomas, Pr̄̄thas and Sastras. These gods here were prematured, indeed (and they spoke), Let us find out that sacrificial performance which shall be a statue (=substitute) for the sacrificial session lasting for one thousand years; for what man is (equal) to that who could perform the sacrificial session lasting for a thousand years. Then they perceived this Visvajit in lieu of the Pr̄̄thya Sadaha. (In that) there are the same Stomas, Pr̄̄thas and Sastras. The gods here were prematured, indeed (and they spoke), Let us find out that sacrificial performance which

shall be a statue (=substitute) for the sacrificial session lasting for one thousand years; for what man is (equal) to that who could perform the sacrificial session lasting for a thousand years. That same is the Visvajit which shall be a statue (=substitute) for the sacrificial session lasting for a thousand years. That which is the Visvajit that is Prajāpati. Thus, says a Brāhmaṇa text.

1. See ŚB 12.3.3.1.

2. The expression *ihā sāñi vāsuh* seems to be unintelligible one. It appears that the expression conveys some idea like this: "(These gods) here (in this world) were (*sāñh*) pre-matured (*sāñil*), indeed (*yā* perhaps *vāl* + *sāñh*; or we may take *yā* used in the sense of *yai*)"...."

3. Cf. ŚB 12.3.3.5.

4. In GB 1.2.21 and in this context the Vedas are said to be five in place of three of the corresponding passage GB 12.3.3.2. In GB (the composition of) the Atharvans and Aṅgirases has been treated as representing two different Vedas and each of them is furnished with independent *vyāhṛtis*. See WLO, 2 LMF, AV and GB, p.3.

5. See GB 1.3.19 for citations of these utterances except the *yauyat*.

The occurrences of the utterance *yauyat* are GB 1.5.21; 2.3.2; ŚB 1.6.2.16; 10.4.1.3; 12.3.3.3 and Vait. 19.3 etc.

6. Cf. ŚB 12.3.3.10.

7. Ibid. 12.3.3.14.

I.5.11

Prajāpati once spoke to Nārāyaṇa, the (cosmic) man
'Do you offer sacrifice, do you offer sacrifice?' He replied
'Indeed, you said to me', offer sacrifice, offer sacrifice,

and thrice have I offered sacrifice¹ by the morning-pressing the Vasus went forth, by the midday-pressing the Rudras, and by the third pressing the Ādityas. You have established (lit: left over)² the sacrificial altar on the sacrificial place. (Rājāpati said), Thus, I know the blessings³, in the sacrifice by the morning-pressing the Vasus went forth, by the midday-pressing the Rudras and by the third pressing the Ādityas. You have established the sacrificial altar on the sacrificial place. Thus, the learned persons, who know the blessings they may cause you (Nārāyana) to offer sacrifice. Those, indeed, are unwise persons-in which (sacrifice) the Hotṛ is the non-knower of the Ḫgveda, the Adhvaryu the non-knower of the Yajurveda, the Udgātṛ the non-knower of the Sāmaveda, and the Brahman the non-knower of the Bhrgus and Āṅgirases (i.e. of the Atharvaveda). Oh, you offer sacrifice, I speak to you. Like a bead on a thread are (strung) the hymns and days, or a thread through a bead. On account of this, he who is all-knowing, appoint him as a Brahman-priest. He who is the knower of the Bhrgus and Āṅgirases (i.e. of the Atharvaveda) he, indeed, is the all-knowing learned Brahman-priest. These (priests), indeed, are the tranquilisers and protectors of all this (sacrificial cult). On account of this, after the Bahispavāṇa has been chanted³ the Brahman-priest causes (the sacrificer) to utter:

1. G's edn reads vajasvty evai bāttha zā trīr anikṣata mā
vāsavah, whereas 's edn reads... trīr ayate mā vāsavah,
and 's edn reads ... ayakṣata. The readings of G and 's

are certainly erroneous ones, and its reading can, of course, grammatically be explained, still it does not seem to suit the context. The parallel passage 6B 12.3.4.1 reads yajasva yava tvah na'mttha trix ayakṣi yasavah. The finite form ayakṣi of 5B seems to be proper reading. In GB it seems desirable to adopt the reading ayakṣi of 6B.

2. The word parvāsaḥ can be attained from pari + vāsi in 'g' Aorist second per.sg. K, loc. cit., p. 134, takes this form in the sense of imperative and renders it as nivatām kuru. In this context, of course, we have to imply the meaning "to establish or fix", since the original sense of the root does not suit the context. This finite form, it seems, should be taken in Aorist and not in the Imperative sense as suggested by K.
3. See DITTR., op. cit., § 60, Ex 173, p. 253.

I.6.12

'You are a falcon possessed of the Gāyatrī metre,¹
- I hold on to you; do you lead me across safely'. And when
he said 'You are falcon', this indeed, he said to Soma. And
this indeed, having become the fire causes to sharpen in this
world.³ as it causes to sharpen, therefore, it is (called)
falcon, that is why falcon has his so-called name. And when he
who is possessed of the Gāyatrī metre, said 'I hold on to you
with the Gāyatrī metre along with the Vasus, the gods'. In the
morning-pressing he holds on to that in this world which is
going to become the fire. And when he said 'Do you lead me
across safely; with the Gāyatrī metre alone along with the
Vasus, the gods; and in the morning-pressing in this world
'Do you lead me across safely', by means of god Agni. In
the morning-pressing in this world with the Gāyatrī metre
alone along with the Vasus, the gods 'is led across safely',
by means of god Agni, he who knows thus.

1. AVS 6.43.1; AVP 19.44.4; TS 3.2.1.1; SB 12.3.4.3; PB 1.3.8 etc.

2. Cf. SB 12.3.4.3.

3. G's edn reads saisivayati, whereas the edns of M and K read saisivayati. Vidyāvati, VPK, B and Ar, records the form saisivayati, and in his f.n. he points out that this form is dubious one. In all probability, the form as read by G can be accepted as causal form.

For this type of finite form, see K. HAWAII, "Vedisch vichāyati und Rovychā-", Münchner Studien zur Sprachwissenschaft, Heft 19, pp.61-72; see especially p.72, f.n.4.

I.6.13

And at the midday Pavamāna he (the Brahman) makes him (the sacrificer) to say 'You are overlord, possessed of the Trīṣṭubh metre¹, - I hold on to you; do you lead me across safely'. And when he said 'You are overlord', this indeed, he said to Soma. And this indeed, having become the wind, rules over the firmament. As it rules over, therefore, it is (called) overlord, that is why overlord has his so-called name. And when he who is possessed of the Trīṣṭubh metre, said 'I hold on to you with the Trīṣṭubh metre along with the Rudras, the gods'. In the midday-pressing he holds on to that in the firmament which is going to become the wind. And when he said 'Do you lead me across safely', with the Trīṣṭubh metre alone along with the Rudras, the gods; and in the midday-pressing in the firmament 'Do you lead me across safely', by means of the god wind. In the mid-day-pressing in the firmament with the Trīṣṭubh metre alone along with the Rudras, the gods 'is led across safely', by means of the god

wind, he who knows thus.

1. AVP 19.44.6 (with samrāśi for samrādasi of G).

2. Cf. ḍB 12.3.4.4.

I.5.14

And¹ at the Arbhava-pavamāna (the Pavamāna belonging to the R̥shus) he (the Brahman) makes (him) to say ; You are Svara (sound), you are Gaya (gayal), possessed of the Jagatī metre,- I hold on to you; do you lead me across safely². And when he said ; You are Svara (sound), this indeed, he said to Soma. And this (Soma) indeed, having become the sun resounds in yonder world. As it resounds, therefore, it is (called) sound, that is why sound has its so-called name. And when he said ; You are Gaya (gayal), this indeed, he said to Soma. And this (Soma) indeed, having become the moon moves in all worlds. As it moves, therefore, it is (called) gayal, that is why gayal has its so-called name. And in that he who is possessed of the Jagatī metre, said ; I hold on to you with the Jagatī metre along with the Ādityas, the gods'. In the third pressing he holds on to that in yonder world (heaven) which is going to become the sun. And in that he said ; Do you lead me across safely, with the Jagatī metre alone along with the Ādityas, the gods; by means of the sun god'. In the third pressing in yonder world with the Jagatī metre alone along with the Ādityas, the gods 'is led across safely, by means of the sun god, he who knows thus.

1. Cf. SB 12.3.4.5.

2. AVP 19.44.6.

I.5.15

And when each pressing has been completed he (the Brahman) makes him speak¹; In me be light, in me might, in me glory, in me everything². Light, indeed, is the earth, night the midregion, glory the heaven, and everything else the watery element. Light, indeed, is the fire, might the wind, glory the Ādityas³, and everything (else) the moon⁴. Light, indeed, is the Vasus, might the Rudras, glory the Ādityas, and everything (else) the Viśve Devas. Light, indeed, is the Gāyatrī metre, night the Tristubh, glory the Jagatī, and everything (else) the Anustubh. Light, indeed, is the east, night the west, glory the north, and everything (else) the south. Light, indeed, is the spring season, night the summer season, glory the rainy season, and everything (else) the winter season. Light, indeed, is the Trivṛt (stoma), might consists of fifteen-fold, glory consists of seventeen-fold, and everything (else) consists fo twenty-one-fold. Light, indeed, is the Ṛgveda, might the Yajurveda, and everything (else) the Brāhmaṇaveda (i.e. the Atharvaveda)⁵. Light, indeed, is the Hotr, night the Adhvaryu, glory the Udgātr, and everything (else) the Brahman (-priest). Light, indeed, is speech, might the vital airs, glory the eye, and everything (else) the mind⁶.

1. See CHITRAL, op. cit., § 59, Ex 242, p.193.
2. ŚB 12.3.4.6; Vait. 21.9.
3. The edns of " and K read āśitva- in sg. in place of pl. of G's edn.
4. Cf. ŚB 12.3.4.8.
5. Ibid. 12.3.4.9.
6. Ibid. 12.3.4.10.

I.5.16

And when he said '¹In me (be) light;¹ this indeed, he said to the earth among these worlds, to fire among the gods, to the Vasus, the gods among the troops of the gods, to Gayatrī among the metres, to the eastern direction among the directions, to spring-season among the seasons, to the Trivṛt-stom^a among the stomas, to the Rigveda among the Vedas, to the Hotr's office among the offices of the priests, and to speech among the sense-organs.

1. ŚB 12.3.4.6; GB 1.6.15; AĀ 5.1.6.8; Vait. 21.9.

I.5.17

And when he said '¹In me (be) might;¹ this indeed, he said to the midregion among these worlds, to wind among the gods, to the Rudras, the gods among the troops of the gods, to Tristūbh among the metres, to the western direction among the directions, to the summer-season among the seasons, to the Pāncadasā-stom^a among the stomas, to the Yajurveda among the Vedas, to the Adhvaryu's office among the offices of the priests, and to the breath among the sense-organs.

1. SB 12.3.4.6; GB 1.5.15; Vait. 21.9.

I.6.18

And when he said 'In me (be) glory;¹ this indeed, he said to the heaven among these worlds, to the Āditya among the gods, to the Ādityas, the gods among the troops of the gods, to Jagatī among the metres, to the northern direction among the directions, to the rainy-season among the seasons, to the Saptadāśa- stoma among the stomas, to the Sāma-veda among the Vedas, to the Udgātr's office among the offices of the priests, and to the eye among the sense-organs.

1. SB 12.3.4.6; GB 1.6.15; AK 6.1.5.8; Vait. 21.9.

I.6.19

And when he said 'In me (be) everything;¹ this indeed, he said to the waters (watery-world) among these worlds, to moon among the gods, to the Visve Devas among the troops of the gods, to Anustubh among the metres, to the southern direction among the directions, to the winter-season among the seasons, to the Ekavīśa- stoma among the stomas, to the Brahmanaveda (i.e. the Atharvaveda) among the Vedas, to the Brahman's office among the offices of the priests, and to the mind among the sense-organs.

1. SB 12.3.4.6; CB 1.5.15; Vait. 21.9.

I.5.20

This the same (Brahman-priest) attains four-times ten (i.e. forty) objects.¹ There are four-times ten i.e. forty syllables in the Virāj metre. The wombs subsist on that. Virāj, indeed, is prosperity, glory the proper-food; and he (Brahman) causes this Virāj, the prosperity to establish on glory, the proper-food. All this (universe) is established with the established (powers). And who knows thus he finds support with cattle and offspring.

1. In G. 1.5.18-19, there are ten objects accounted for in each section, and thus in all they become forty i.e. ten in each section multiplied by four.

I.5.21

Having approached irresistible divine Dadhyān Āngirasa¹ let us attain the radiance of sacrifice.² He, Dadhyān Āngirasa said³; He who knows this Prajāpati consisting of seventeen as connected with the sacrifice; neither his sacrifice is injured nor do they (the enemies) injure to the lord of sacrifice (i.e. to the sacrificer).³ These, indeed, are the five vrāhritis: o śrīvaya, astu śrauṣat, yaia, ye yajāmaho, and yausat.⁴ He, Dadhyān Āngirasa said³; we do not know whether we are Brāhmaṇas (knowers of the Brahman) or non-Brāhmaṇas (unknowers of the Brahman) or we belong to that sage or we belong to somebody else.⁴ Irresistible and truthful

fathers became ruttish (or rejoiced) in the Svadha (and then they said), Let us speak, let us speak. He (the sacrificer) advanced (saying this). Both self-existent and truthful (fathers) may rejoice⁵ (in the Svadha) and let us not speak (disturb them). On account of this when the Pravaras are being chosen, he should make (the sacrificer) say⁶: the three stanzas 'Ye gods, ye fathers,'⁷ and he who approaches he sacrifices⁸, he becomes (successful), and he who does not speak (i.e. does not summon the fathers, he does not (become successful).

1. G's edn reads dādhyāñāṅgirasa upasādām, whereas the edns of M and K as well as all as belonging to BdtI, Poona, unanimously read dādhyāñāṅgirasa upasādām. The latter reading in acc.sg. seems to be preferable. The expression upasādām is dubious one. VIDVĀ upasādām, VPK, B and Ar, seems to have rightly suggested upasādām (upa + vād + gerund in am).

^{A.P. 224} According to McDowell and Keith, Vedic Index I, pp.333-9, Dādhyāñā Atharvane is a purely mythical sage, and in B 12.3.6 he is by oversight called an Āngirasa. GB reads Dādhyāñ for Dādhyāñā. Cf. McDowell, JEA II; AV and GS, pp.13, 116 and 113. See McDowell, Vedic Mythology, pp.141-2; Hillebrandt, Vedische Mythologie I, p.170; V.G. Chittenden, The Deities of the Rigveda, (Poona 1884), pp.236-8; cf. on "Angirasin in the Vedic literature", A.A.I. XXI, pp.103-31.

2. G's edn reads śrūptim, whereas the edns of M and K read śruptim. In this context G's edn is followed. For the word śrūpti-, see Chittenden, JEA 139, where he renders it as "Strahl".

3. According to G's f.n., one would expect the reading yajñepati risyata iti for yajñepatih risyanta iti of GB.

4. For citations of vyāhṛtis see GB 1.5.10.

5. G's edn reads mādayātām, whereas the edns of M and K rightly read mādevyatām.

6. See Chittenden, op. cit., § 62, Ex 53, p.238.

7. The three stanzas are AS 6.123.3-5.

I.6.22

Formerly the ancients used to slaughter this victim (as) belonging to Savitr; now they slaughter one (as) belonging to Prajāpati, saying 'Savitr, indeed, is the same as Prajāpati'. On account of this, after having collected together the (sacrificial) fires, they may offer (this animal) sacrifice with it.¹ They should have common hearths until the performance of the ukhāsambharanīyestī. After having thrown down the fires in the ukhāsambharanīyestī they should perform that Iṣṭī. They should have separate hearths until the performance of the Dikṣānīyestī. In the Dīsanīyestī having collected the fires they should perform that Iṣṭī. They should have common hearths until the performance of the Udavasānīyestī. In the Udavasānīyestī after having thrown down the fires they should perform that Iṣṭī. They should have separate hearths. If the sacrifice were to become sick, (in the case) he should keep the fires by his side and remain^(there) so long as he gets well again.² If he passes away they should cremate him with his own fires, saying, 'The other sacrificers may sit (through the sacrificial session) without the fires of the dead'.³ The brāhmaṇical explanation of this is the same as in regard to that preparatory ceremonial (parah savane?).⁴ The blessings have been explained in connection with the Pitr-medha.

1. See SB 12.3.5.1.
2. The eds of M and K read ... dādhan svat, whereas G's edn reads ... āśadah svat. The parallel passage SB 12.3.5.2 supports G's reading, which reads agado bhavanti.
3. The eds of M and K read ... dāhēd dāsa vāgnibhir ..., whereas G's edn reads ... dāhēd avālābhibhir The latter reading avālābhibhir is supported by the parallel passage SB 12.3.5.2.

This is the regular procedure in accordance with Grhya rites, cf. G 4.2.11-13; whilst Varaskara 3.10.11, merely says, with the domestic fire they cremate him who has established his (sacred) fire!

4. The parallel passage SB 12.3.5.2 reads durāscarana in place of durah savye of G. According to Rāmānujā, SB 12.3.5.2, f.n., "the term durāscarana literally means 'moving in front, seems to imply the entire manual work connected with the sacrifice. It would thus include all the sacrificial performances prior to the uttering of a yajus, as the finishing or consecratory rite'."

I.5.23

The morning and evening offerings, the Sthālipāka (to be offered on Parvan-days), the offering of new corn, the Bali, offering to the fathers, and the seventh (offering of an) animal (called) Astāmī- these are the (seven) Pākayajñas.¹ The setting up of the sacred fires, Agnihotra, Full-moon and New-moon sacrifices, new offering (Agrayana), the four-monthly sacrifices, and seventh the animal sacrifice (Pasubandha)-these are the (seven) Naviryajñas.² The Agnistoma, Atyagnistoma, Uthya, Bodhisin, Vajapeya, Atirātra, and seventh the Aptoryāma-these are the (seven) soma-sacrifices.³ What gods are your forward viands, and what gods are heavenwards? What gods are rich in oblation, and why does he, the desirous of favour approach (them)? Seasons, indeed, are your forward viands; months, the gods are heavenwards; half-months

are rich in oblation; on account of this, he, the desirous of favour approaches (them).⁵ How many nights, how many days, how many Stotras and Sastras, how many pressings, how many Stotriya (Verses), how many words and how many syllables are there in sacrificial session lasting for one year? In the sacrificial session lasting for one year there are two Atirātras, one hundred and six Agnistomas, one hundred and twenty two Sastras, twelve Gopasins, sixty Sañgas and one-one Visuvat day. There are three hundred and sixty-one in this; and there are in this sacrificial session one thousand and eighty-three Soma-pressings.⁶ There are ten thousand two hundred and sixty-six Stotras and Sastras in this; and there are two hundred-ninety thousand and ninety-six (290,096) Stotriya verses in this. There are three hundred thousand eight hundred and ninety-four (300,394) words in this; and that much is the number of middle divine-tora in this Sattra fashioned out by the seers.⁷ There are thirty-million two hundred ten thousand and eight hundred and nine (30,10,809) syllables;⁸ (and) so great is the form of Prajāpati (the creator).⁹ One who desires the metre consisting of Subheṣṭas—for his four hundred offerings are made in the various rites of the Agnistoma sacrifice to the accompaniment of the Vāyat utterance.¹⁰ In the morning-pressing most of the Stotras have the Ekavīṁśa Stoma; only one has the Ītavīṁśa Stoma; in the midday-pressing they have Saptadasa Stoma; and in the third the Trayastriṁśa Stoma.

1. Cf. Gaut DS 18.19.

2. Ibid. 18.20.
3. Ibid. 18.21.
4. Cf. RV 3.27.1a.
5. Cf. TS 2.5.7.4.
6. Read asīti for asītī of G's edn. Cf. C.I.A.M.D., PB(Tr.), pp.50-1, n.2 under PB 4.4.1.
7. Cf. JB 2.72 a: cātvāri sahasrāni triśatain cātyutāni.
8. Cf. JB 2.73a.
9. For details of numerals see A.C. Wilk and ... , Vedic Index I, p.342 ff.; also see VL 17.2 and PB 17.14.1-2.
10. GB reads vasat̄irah pradāntam, in this place the reading vasat̄i-rah- pradāntam, would be better.

I.5.24

Vaisvānara (agni), practising penance, desirous of offspring poured seed into faith by means of penance. From this (union) in the sacrifice¹ was born of this seer, the world-conquering, Soma-toothed Angiras, the seer. He who went to the superior faith and yonder world of the four-fold sacrifice of that sage: and for whose sake the Vedas, the expanded ones, (and) endowed with soma-drops, bear the pious (faith) and (yonder) world. Pleased and rejoicing yes bear the four parts of this (sacrifice) by means of the Uthas and Āstras; and the yajuses bear the four accomplished and unaccomplished parts (of the sacrifice) by means of the (sacrificial) cups and oblations. At that time the sūmans bear in the bowl of Umbra (wood) the four parts of (sacrifice) with the chanting of the sāman, with the utteras

(equipped) with the Vistutis (and) with incantation hymn
(changas), along with the song, term and the prelude. The
^{holy}
L Atharvans and Angirases while eulogising together with the
expiation rites and medicines; and Brahman (-priest) with
Brahmanhood, those pleased and rejoicing ones bear the un-
adultered four parts (of the sacrifice). He who is the knower
of the Brahman he may become executor; there may be welfare
to you with prayer, (and) let the hero protect this law. Do
not be heedless about the immortal sacrificial rite by means
of which he attained the non-Angirases also. '(O Brahman) do
not strike the life (i.e. the man)³, do not injure those
(offspring) and do not kill (them), let the earth be favour-
able to me, do not burn up the worlds⁴; protect from the divine
fear, (protect) the undertaken rite, (protect) the sacrifice,
which is the path of guarding by means of the eulogy of an
energetic person (?). The Rotr and Mitravaruna and the
Acchāvāka along with the Cravastut eulogising day by day the
one pūra with the īcas, they sustain the Agni, the foot of the
earth with the holy-power. The Adhvaryu, Pratiprasthātr, ṛegtr
and the unmetr eulogising together with the yajus the firmament,
the one fixed foot, they sustain the wind, the foot with the
holy-power. The Mgatr, (who is) heedful, the giver (= maker)
of the stobha eulogies⁶, who makes a choked voice, he spreading
(the sticks) under the Udumbara pole (may safeguard the sacri-
fice). The learned Prastotr and Subrahanya and Pratihartṛ may
know (read: vidyād atha)⁷ the excellent eulogy in the sacrifice.
They eulogising with the sūmṛ, the one as fixed in the sky,

sustain the sun, the foot with the holy-power: the Brahman (-priest) and Potr¹ and Āgnidhra along with the Brāhmaṇā-
cchāṁsi (sustain) the fixed foot.² That which is protected
by the Atharvans and Aṅgirases, that foot, the moon (which
is fixed) in the waters, they sustain it with the holy-power.
The sixteen Ṛatrakas (=priests) concerned with the Vedas in
groups of four offer praise. The wise, consecrated, faithful
Potrs (being) protected-carry on the sacrifice, (sit) to
the south of the Brāhmaṇa (=Brahman)³ --uttering this
yāñti "Om Janat!" They first know (=recognise) him as the
seventeenth (priest), the Sadasya (then later on) make men-
tion of him. Here (in this sacrifice) the eighteenth is the
initiated wife (of the sacrificer) among the initiated
(persons), who is having faith and is capable. In the sacri-
fice the nineteenth (among the initiated persons) is the
immolator (of the victim), and the twentieth is the house-
holder, who is pressing (the Soma). O Aṅgiras, the twenty-
first you bear in the arrangement of these (Vedas). The world
possessed of various garbs and unsurpassed one is eulogised
by the Vedas.

1. Read yāñe for yāne of G's edn.
2. The finite form pramattā is unique, which is not met with elsewhere.
3. GII reads māyūm dasām, which can be splitted as mā ayūm dasām. In accordance with the context one would like to the word dasām, injunctive first per. sg. in the sense of sec. per. sg., since the other two finite forms pramisthām and rūpām are also in the second per. sg.

4. GB reads vidah̄tha, which is a subjunctive form in second par. pl. used in the sense of second person singular.

5. The compound expression Kālāsa- stuti- gopanāvānam as read by G's edn and Kālāsa- stuti- gopālavānam, as read by the edns of M and K, is indeed, most unintelligible. For the explanation of Kālāsa- (G's edn Kālāsa-) I have relied upon K's explanation, who interprets it as: puruṣarthinah puruṣasya stutya etc., but for the remaining part of the compound word I had to accept G's reading and render it accordingly, since the word gopālavāna- can hardly impart any sense in this context. The word Kālāsa or Kālāsa is not recorded by PH and MW.

6. 'tobha' is a chanted interjection in a sāman, such as hum, ho, oha, etc.

7. GB again reads vidah̄tha, which hardly conveys any sense to the context. VD, Vn, L120, VR, B and Ār, p.915, f.n., conjectures the reading to be vidyad atha, which seems to be right suggestion. By taking this reading we can overcome the difficulty in regard to the interpretation.

8. Cf. Vait. 11.3, where the three priests viz. the Brahmanācchaisin, Potr and Agnidhra are said to be the associates of the Brahman.

9. G's edn reads ... brahm̄asyaṁ janad ..., whereas the edns of M and K read ... Brahm̄asyaṁ janad BL, p.1 L120, Ved. Conc., p.469, suggests the reading to be brahmanasyaṁ (?). Lowfield's conjectural emendation seems to be justifiable.

I.5.26

Seven Soma-sacrifices, seven Pākayajñas and seven Haviryajñas- these are twenty-one (sacrifices). All these sacrifices which the new seers create and which are created by the old (seers)- they enter into the Āngirases.¹ In these Vedas also they (the sacrifices) bring together the going away of the priests. The three-footed falsehood² is attached to that curse and to this stretched out Viskandha (name of a particular disease) and it abides in the offspring. The gift cows which are led up when the Soma has been pressed (and)

3

when the woof of the sacrifice has been spread, turn back.
 Those (who are) possessed of disadvantageous sacrifices of fruitless blessings, and not turning back, they advance forth, but they do not cross over these worlds. The Brāhma-carya (should be observed) upto (the period of) twelve years,- this is mentioned separately in the Vedas. Thus, all Vedas are placed in order in (respect of) their functions. They have common Mantras, Kalpas and Brāhmaṇas. And all this regular arrangement is mentioned separately in the Vedas. Earth is the abode of the Ḫyveda, and the Yajurveda has the firmament as its abode. Heaven is the abode of the Sāmaveda and waters are mentioned (as the abode) of the Bṛggus and Āṅgirases (i.e. of the Atharvaveda). Agni is the deity⁴ of the R̄gveda
^L, and the Yajurveda has the wind as its deity; Āditya is the deity of the Sāmaveda, and the moon connected with lightning is the deity of the Bṛggus and Āṅgirases (i.e. of the Atharvaveda). The Trivrt-stoma belongs to the Ḫyveda; along with the Pañcadasa-stoma the Yajuses were born (i.e. the Yajurveda was born); the Sāmaveda (was born) along with the Saptadasa-stoma; and the Ekavimśa-stoma is of the extent of the Brahman. Speech in respect of body belongs to the Ḫyveda, breath is said to belong to the Yajuses; eyes belong to the Sāmaveda, and mind is mentioned to belong to the Bṛggus and Āṅgirases (i.e. to the Atharvaveda). They utter the Gāyatrī and Jagatī metres along with the iks; and the Yajuses were born along with the Tristubh metre; along with the (metres) Uṇih and Kukubh the Bṛggus and Āṅgirases

(i.e. the Atharvaveda); and along with the Jagati metre the Sāmans (were born);— thus the sages say. 'The world-conquering, Soma-toothed and protected by the Atharvans and Āngirases— (such) four-footed sacrifice may bear up⁵ the heaven, by means of the ḍīcs the earth, by means of the Yajus the firmament, and by means of the Sāman the heaven.' 'Sāman-conquering, Soma-toothed, well-eulogised⁶, well-recited by means of the ḍīcs, adorned by means of the Yajus, protected by means of the Atharvans and Āngirases—(such) four-footed sacrifice ascended the heaven.' While knowing the ḍīcs he knows, in fact, the earth; and while knowing the Yajuses he knows the wide firmament. The wise man who is a Sāman-singer, knows the heaven; and he who is the knower of the Phrgus and Āngirases (i.e. of the Atharvaveda), he knows all worlds. Many purposeful Mantras the people mutter in many ways in a village and in a forest. All these sacrifices enter into the Āngirases: that is the new object of the holy-power (Brahman) which is the lower-half (of the sacrifice). He (the sacrificer) goes to the triple highest heavenly part, the triple heaven, and to the highest firmament by means of this Trayī Vidyā. On account of this the upper great Brahman-worlds of the Atharvans and Āngirases is that object; and that (indeed) is the object of the Atharvans and Āngirases. Thus, says a Brāhmaṇa text.

1. See GB 1.1.12.

2. G's edn reads Kṛtas trṇat, whereas the edns of M and K

read Kītās trimit. In this place one would expect the reading Kītas tripat.

3. See O. T. SL, on. cit., § 60, Ex 77, p.213.
4. Read agnir devatā ṛvēdasva for agnir devata ṛvēdasva of G's edn.
5. The eds of G and K rightly read udvahata, whereas M's edn erroneously reads udvideha.
6. GB reads savistutap; the better reading would be suvistutap.

UTTARABHĀGA

PRĀPĀTHAKA I

II.1.1

In that he (the Brahman) casts away a blade of grass from the seat intended for the Brahman, thus indeed, he purifies it (the sacrifice). Then he sits down (saying) 'Here I sit down on the seat of Arvāgvasu¹', Arvāgvasu, indeed, is the Brahman (-priest) of the gods, and Parāgvasu of the Asuras; indeed, he (the sacrificer) first makes him (Arvāgvasu) sit down (saying), 'may he continue the sacrifice uninjured'. Then having sat down he mutters², Brhaspati is the Brahman; Brhaspati, the descendant of Āngiras, is the Brahman of the gods³; thus indeed, from him (the Brahman) he (the sacrificer) seeks permission. He (the sacrificer) restrains speech from the moment when the Pranītā- water is carried forward until the uttering aloud of the Haviskṛt- formula⁴; that, indeed, is the door of the sacrifice, that he thereby makes practicable (lit: he does not make it vacant). And he (should restrain the speech also) after the vistakrt-oblation has been offered until the permission for the post-offerings; that, indeed, is the second door of the sacrifice, that he thereby makes practicable⁵. In that enclosing sticks are put round, (it is) for the protection of the sacrifice. He puts round the enclosing sticks, (it is) for keeping together the body of the sacrifice. (The Āgnidhra-priest) cleanses the enclosing sticks; thereby he purifies them. (He cleanses) the

middle (enclosing stick) three times.⁷ These breaths, indeed, are three, he, indeed, acquires the breaths; thrice he cleanses the southern (enclosing stick),⁸ these worlds, indeed, are three, he acquires the worlds; thrice he cleanses the northern (enclosing stick),⁹ the worlds of the gods, indeed, are three, he acquires the worlds of the gods; thrice he acquires these worlds; three, indeed, are the paths leading up to the gods, he acquires these (paths). Those (paths), indeed, are twelve. The year consists of twelve months. Thus with it (the cleansing of the fire) he satisfies the year; he (the Brahman) for full attainment of the world of heaven places the year
 for him (the sacrificer).¹⁰

1. KB 6.13 and CB 1.5, 1.24 read arvāvasoh for arvāgyasoh of G'. AS 1.3.31; Bāh 5; 1.6...; Zus. 3.7 have also the same reading as is found in G'. The expression arvāgyasu- literally means "hither-wealth"; but in this context it is a proper name like KB 6.13 of a Notr of the gods.
2. KB 6.13.
3. TS 2.6.9.3; KB 6.13; GB 2.1.4; Vait. 4.16.
4. KB 6.13 reads brhaspatir ha vai devānām brahmā, whereas in G' he is said to be the descendant of the Angirases.
5. See KB 6.13 and Vait. 2.2.
6. See C. TEL, op. cit., § 62, Ex 31, pp.234-5.
7. Read enam for anūm of G's edn.
8. G's edn reads daksinārdhyam, whereas the edns of M and K read daksinārdham.
9. G's edn reads uttarārdhyam, whereas the edns of M and K read uttarārdham.
10. G's edn reads atko saivtsarum eva asma upadadhati ..., whereas the edns of M and K read ... ātma ... for

as in of G's edn. All MSS belonging to Bul I, Poona and two MSS in private possession of Dr. H.R.D. Kulk of Poona, support G's reading.

II.1.2

Prajāpati excluded Rudra from the sacrifice. He (Rudra) desired 'Let this wish of him not prosper, who excluded me from the sacrifice.' He (Rudra) having aimed at the sacrifice pierced it and cut off that pierced one (sacrifice), that became the Prāśitra and it he raised up (seized out). They (the gods) kept it for Bhaga, he gazed on it and his eye fell down; on account of this they say 'Bhaga is blind.' And, indeed, he should not have desire for that, for which he has desire. They kept it for Savitr, he took it and his two hands cleft; to him they gave instead two golden ones; on account of this he is eulogised as 'Golden handed.' They kept it for Pisan, he consumed it, his teeth were knocked out; on account of this they say 'Pisan is toothless and an eater of cake'.¹ They kept it for Ithma, the son of Āngirasa, he consumed it and his head flew off. The sacrifice, indeed, brought him into order. This, the same Ithma is the ancient fagot. They kept ^{it (the prāśitra)} _{Basti} those sacrificial straws for Āngirasa, he consumed it, on account of this his limbs and joints² became loosened. The sacrifice, indeed, brought him into order. The sacrificial straw, indeed, is the ancient spreading (of the sacrificial straw). They kept it for Brhaspati Āngirasa. He, Brhaspati got frightened, and thus indeed, he will be subjected to distress.³ He beheld this mantra, 'I gaze on you with the eye of the sun', this he said. The eye of the

sun does not injure any one. He got frightened (and thought), he shall not injure him who accepts it (the Prāśitra) (with the formula) 'On the instigation of the god Savitṛ, with the arms of the Āsvins, with the hands of Pūṣan and instigated by the direction I take you', this he said. He who is instigated by the Savitṛ he took it (the Prāśitra) along with these deities. Then separating the blades of grass he places (the vessel containing the Brahman's portion) with handle facing towards east on the bare ground (saying), I place you upon the navel of the earth⁶; the earth is the appeaser of foods; by means of her, indeed, he had appeased it (the Prāśitra). He got frightened (and thought), he shall not injure him who consumes it (with the formula); with the mouth of Agni I eat you⁷; this he said. The mouth of Agni does not injure any one. He got frightened (and thought), he shall not injure him who has eaten (the Prāśitra) (with the formula); I place you in the belly of Indra⁸; this he said. The belly of Indra does not harm any one; and 'in the stomach of Varuṇa (I place you)! The stomach of Varuṇa does not injure any one.

1. Cf. EB 6.13; Ṛ 1.7.4. 5-3; TS 2.8.3.3.

In EB 6.13: Pūṣan is said to be a karaṇbhājana- "an eater of gruel"; where in GB; he is said to be a nigatbhājana- "an eater of ground things like flour or say preparation of flour-like cake".

2. GB reads aṅgā parvāni. This expression should be treated as a Dvandva Compound aṅgā- parvāni. Cf. WAGNER, Allind. II.1., 2, 6, b, p.180, 30, where he cites the example aṅgā- parvāni 1. TS 2.8.6.1. Cf. K. HOFFMANN, "JR. Vaidikaḥ", 1-2, II. 3, (1966), pp.199-202. See my paper in

3. GB reads yava sva; the word sva in this context is meaningless.

4. (Ts reads pratipasyāmi and AVP reads aveksaye for pratikṣe of GB). TS 2.6.8.5; AVP 20.53.3; Vait. 3.8; Kaus. 91.2.

5. Vait. 3.9 and cf. KB 6.14.

6. Vait. 3.10; Laṭ ŚB 4.11.12 and cf. KB 6.14.

7. VS 2.11; ŚB 1.7.4.15; KB 6.14 etc.

8. VS 2.8.7; KB 6.14 etc., all these texts exclude varṇasyodare. Kaus. 62.14 has the same reading as is found in GB, but it reads gadhami for sadayami of GB.

II.1.3

Moreover, they say¹; In the stomach of the Brāhmaṇa;
(and also)², You are soul; oh soul, do not injure me, hail.¹
Food, indeed, is the soul of all creatures, with it (food)
alone he (the Brahman) appeased it (the Prāśitṛa). After
eating (of the Prāśitṛa) he speaks³, The fire which is manly-
minded by name, that has entered into (the body of) the
Brāhmaṇas; may this Prāśitṛa be well-offered (deposited);
let it not injure me in that highest heaven². He should eat
by means of all holy-power; because of that it (the Prāśitṛa)
did not injure him, on account of this he who is the most
learned in sacred writ, him he should appoint as the Brahman-
priest. Brhaspati, indeed, is all holy-power; by means of
all this holy-power he upholds the sacrifice towards the south.
The breaths depart from him who eats the pierced (Prāśitṛa).
After having sprinkled water upon himself he touches the
openings (of his head, mouth, nose, eyes and ears) with
the formulas beginning with³, May there be speech in my mouth³.

The breaths, indeed, are the nectar; the waters, indeed, are the nectar. He summons the breaths in accordance with their respective places. Indeed, some (teachers) say 'They kept it for Indra'. These gods said 'Indra is the most forcible, most mighty among the gods; for him keep it'. They kept it for him; he appeased it with the holy-power, on account of this they say, Indra is the Brahman⁴. That (Prāśitra) is of the size of a barley-corn, (on account of this) a portion of posion of the size of a barley-corn does not injure. As he makes a layer of butter from below, on account of this oozing out takes place from below; as he makes a layer of butter from above, on account of this oozing out takes place from above, (and) wounded offspring is not injured; as he makes a layer of butter from both sides (i.e. from below and above), (on account of this) offspring is apt to strike down. If one carries (the Prāśitra towards the Brahman) in between, he would as if pierce that part of the sacrifice ^{which} ⁵ is unpierceable.

1. Vait. 3.11; Kaus. 65.14.

2. AVP 20.53.11; Vait. 3.12; Kaus. 65.15.

3. VAS 19.60.1; T 5.5.9.2; Vait. 3.14; Kaus. 66.1.

4. Cf. KB 6.14.

5. G's edn rightly reads abhividhyet, whereas the edns of V and K read abhividhet.

II.1.4

He carries it (the Prāśitra) in front. (Thereby) he

carries it by a flight of steps itself. Indeed, the sacrifice is cut off, in as much as one carries the Prāśitra. In that he says '¹O Brahman, I shall set forth; Brhaspati, indeed, is all holy-power, and indeed, by means of all this holy-power he joins together the sacrifice towards the south. And here, indeed, is the sacrifice placed; where the Brahman is there, indeed, the sacrifice is placed; thence does he commence it. If he were to instigate him with his hand, he would begin to shiver; if with his head, he would suffer from headache; if he were to sit in silence, the sacrifice would not proceed; he would say '³Set out'. Indeed, in speech the sacrifice is placed. Where the Brahman is, indeed, there the sacrifice is placed; ⁴thence does he bestow it. (The Adhvaryu) gives a portion to the Agnīdh (-priest); indeed, he delights the seasons headed by Agni. (He does so) for the support of the subsequent offerings. And, he makes (the further) offerings on the fire on which a firestick has first been put. He cleanses the enclosing-sticks; (thus) indeed, he purifies them. He cleanses (each of them) only once; for the sacrifice is, as it were, turned away.⁵ It (cleansing) makes up four, cattle are four-footed,⁶ this is for the attainment of cattle. '⁷O god Savitr, that he⁷ has proclaimed to you,' he says, for the inspiration. 'Brhaspati is the Brahman (-priest)', he says; he, indeed, is the most learned in sacred writ. 'Do you protect the sacrifice, protect the lord of sacrifice, protect me, protect me-who am skilful in the (sacrificial) rite', he says, with reference to the sacrifice and the sacrificer for attainment of cattle.

1. SB, GS, Śāṅgīśa and Kāṭha read prasthāsvāmi, whereas the other texts read prasthāsvamah. TS 2.6.9.1; B 6.12; ŚB 1.7.4.19; Śāṅgīśa 4.7.16; Āś 50 1.13.6.
2. Cf. TS 2.6.9.1.
3. TS 2.6.9.2; SB 1.7.4.22.
4. G's edn reads vatraiva, whereas the edns of M and K read tatraiva. All MSS of G have tatraiva. G's conjecture is not justifiable.
5. GS reads parāḥ eva, whereas the correct reading as found in the parallel passage to 2.6.9.1 is parāḥ iva.
6. See TS 2.6.9.1.
7. This is said of the Adhvaryu by the Brahman.
8. TS 2.6.9.2; Vait 4.16.
9. GS and Vait. add sa māṁ aranyam pāhi: TS 2.6.9.3; Vait. 4.16.

II.1.5

The sacrificial gifts, indeed, are given neither on the Full-moon day nor on the New-moonday. The porridge which is cooked, is given as this sacrificial gift for the prosperity of sacrifice. In that one performs this sacrifice, thereby one is deemed to have performed (ista-). The rice which is cooked, thereby one is deemed to have accomplished (nirūpa-). One who cooks it (the porridge), indeed, he is called one who has offered sacrifice and one who is the fulfiller of wishes.

II.1.6

The¹ gods of two kinds come to the abode of the sacrificer- the one Soma-drinkers and the others non-Soma-drinkers; the one eaters of the offered-food and the others

non-eaters of the offered-food. These gods, indeed, are non-eaters of the offered-food who are the Brāhmaṇas. He who has not formerly performed (the Soma-sacrifice), he has these (Brāhmaṇa- gods) as his deities. These gods are the lords of his offspring and cattle. Undelighted, they take away his food and strength and run away. In that he supplies the Anvāhārya cooked-rice,² with it he delights them. He says '(The Anvāhārya rice) should be taken around those (priests) sitting towards the south.³ (Thereby) he performs a sacrifice furnished with sacrificial fee itself. By means of oblation he delights the gods, the eaters of the offered-food, and by means of the sacrificial gifts (he delights) the men-gods. Delighted⁴ these bestow food and strength upon him.

1. This section is borrowed from Mai S 1.4.6.

2. A gift given to the Rtvij-priest prepared from the rice at the New and Full-moon sacrifices.

3. See Pāṇini 3.4.14 for the gerundial sense of tavai. Accordingly parihartavai (double accent due to Pāṇini 6.2.51) is to be rendered as "Should be taken around!"

4. For Anvāhārya cooked-rice, cf. Śrautakōśa, Vol. I, Pt. I, pp.389-92.

II.1.7

The gods and the Asuras were contending; (and) these gods offered sacrifice to Prajāpati alone and the Asuras offered sacrifice into the mouth of one another. The gods beheld this (mess of) porridge, and they offered that portion (of porridge) to Prajāpati; beholding that portion

Prajāpati turned to the gods; then the gods prospered, and the Asuras were defeated; he who knowing thus prepares the (mess of) porridge, he makes himself prosperous, his disagreeable foe is defeated.¹ Prajāpati, indeed, arranged the portions for the gods. He thought 'I have excluded myself² (from partaking of portions)'. He beheld this undivided (mess of) porridge. He portioned out that portion for himself. May this portion of Prajāpati be unlimited, and (indeed) Prajāpati is unlimited. 'You are the portion of Prajāpati, full of strength and milk.³ You are imperishable, to you for imperishableness; you may not perish for me, yonder, in yonder world, and in this world.⁴ Protect my outbreathing and inbreathing; protect my circulating-breathing and cross-breathing;⁵ protect my upward-breathing and my body.⁶ You are strength;⁷ instil strength into me.⁸ You may not perish (my work) while I am working;⁹ you may not be resourceless (to me) while I am giving (gifts).¹⁰ I wish to satisfy Prajāpati along with you.¹¹ He who knows thus, he prospers like Prajāpati.

1. Cf. TS 1.7.3.3.

2. G's edn reads antar agām, whereas the edns of M and K read antar aśat. The former reading seems to be preferable.

3. To 1.6.3.3.; V&K 2.3.7; Kāth S 5.5.; Vait. 3.20.

4. Vait. 3.20; V&K 1.4.2.12 (TS 1.6.3.3 does not add ibh sa).

5. TS 1.6.3.3; V&K 2.3.8; Kāth S 5.5; Vait. 3.20.

6. Kāth S 5.5; Vait. 3.20.

7. VS 10.24; V&K 2.3.8; Vait. 3.20 etc.

8. TS 1.8.15.2; V&K 11.7.6; Kāth S 15.3; TS 1.7.9.5; Vait. 3.20.

9. (GB and Vait. texts read ks̄astih, whereas the other texts read ks̄asta): Mai 1.4.12; Vait. 3.20.

10. (GB and Vait. texts read mā upasat, whereas the other texts read mā h̄ayi): TB 1.6.3.3; Mai 1.4.12; Kath 5.2; TB 3.7.6.7.

11. Vait 3.20.

II.1.8

Those who became prosperous here (in this world) by means of the sacrifices theirs are these luminaries which are those constellations. Because they do not perish, that is why constellations have their so-called name (naksatra- i.e. not decaying)¹. The New and Full-moon sacrifices--these two show the limits of sacrifice. Those who without performing the New and Full-moon sacrifices, perform the Soma-sacrifice; theirs these luminaries-- those constellations fall down, as it were. Just as, indeed, you will not pause, you will not pause in this world in an unknown resting-place, similarly they do not destroy very much these worlds, they do not destroy very much these worlds. Those the same proceed forth.

1. G's edn reads ks̄iyanti, whereas the edns of V and K read ks̄iunti.

II.1.9

The¹ moon should rise in the east, if while whose oblation-material (havis) has been poured out. He (the Adhvaryu) should divide the rice grains into three parts; the mean size he should offer (by making a cake) on eight potsherds to Agni, the giver; the largest size he should offer as a pap in curd to Indra, the bestower;² the smallest³ (he should offer) as a pap(in boild milk to Vispu Sipivista⁴. The cattle, indeed, are redundant; he finds and

obtains them. Agni is the giver of the middle one, Indra is the bestower of the eldest one, and that which is the smallest one of cattle that Sipivista (cattle) is of Vispu. He finds that (Sipivista cattle) and (through it) obtains cattle.

1. This section is very similar to T 2.8.5.1 ff.
2. Read pradātra for prādātre of G's edn.
3. G's edn reads ksodisṭhāḥ, whereas the edns of M and K rightly read ksodisṭham.
4. SMITH, RGS XIX, p.622, f.n.3, remarks: "The epithet is of unknown sense; the comm. makes sipi = paśu; GELDNER (Ved. stud. III.31 n.) thinks of the Yāman as mount (cf. Tait. 2.2.13 yat ksodisṭham tat sippivistam); J. D. M. BROWN (Golfpelni Edition, pp.12 seq., followed by CHALMERS HK, VII AV. 4-7) finds linga in sipi, a view supported vaguely by Hirukta 5.7! According to the commentators, this epithet means "pervaded by means". However, it is obvious that this epithet is either used with Vispu or with Rudra.

II.1.10

That which is the first Full-moon (day) (i.e. the day prior to actual Full-moon day) that is (called) Anumati, that which is the second (day)(i.e. actual Full-moon day) that is (called) Rākā; that which is the first New-moon day (i.e. the day prior to the actual New-moon day) that is (called) Sinvālī, that which is the second (day)(i.e. the actual New-moon day) that is (called) Kuhū.⁻¹ Moon, indeed, is the creator and disposer. That which dwells as complete with the one and as incomplete with the other that is a pairing. That which perceives the one and does not perceive

the other that is a pairing. The moon which springs up from the New-moon, that is a pairing. On account of this, indeed, that (Supreme Lord) causes to propagate the cattle from the pairing for him (for a man).²

1. It is folly to argue with BLOOMFIELD, AV and GB, 577, p.113, who thinks that this passage is borrowed from Kaus. 1.29 and 30. It is, however, obvious that the passage is borrowed from AB 7.11. See 'Intradn., § 5, The Relation of GB to other Vedic texts, under AB.'
2. The main idea in this section is that the moon creates all creatures, this explanation is in its usual Ātharvanic manner.

II.1.11

¹ He should not offer twice. If he were to offer, indeed, with the first, he would make a failure with the second; and if he were to offer, indeed, with the second, he would make a failure with the first; (thus) there is no offering at all and no sacrifice. Afterwards a son is born shamefaced and embarrassed. One should make only one offering; a bold son, indeed, is born (to him). One should disregard it and offer twice.² With the first (offering) one grasps the mouth of the sacrifice, and offers sacrifices with the second. Thus, with the first (offering) one wins the gods, power with the second;³ indeed, one conquers the world of gods with the first, the world of men with the second; (and) he performs several sacrificial rites. This offering is called 'good-minded (i.e. the friendly one)'. For him there is prosperity in this world on whom the moon were to rise in the west after

he has offered sacrifice.

1. This section is copied almost verbatim from TS 2.8.6.2 ff.
2. Here it is meant that the sacrificer should offer twice in connection with both Full-moon and New-moon (^{days}), that is to say, he should offer on the first day and also on the second day of the Full-moon and New-moon.
3. Read uttaraya for uttarāya of G's edn.

II.1.12

(On the thirteenth day)¹ should offer a cake on eleven potsherds to Agni and Visnu one who is desirous of (performing) the New and Full-moon sacrifices.² All the deities, indeed, ^{are}³ Agni; the sacrifice is Visnu. He commences the deities and the sacrifice for the sake of prosperity. (Thereby) he prospers. They say⁴; Both are co-commencements and (something) tied⁴ on the horn is let loose.⁵ Of them the New-moon sacrifice is the first and the Full-moon is the second. And in that the Full-moon sacrifice is commenced afterwards (even then) it is as if done in the proper order (lit:done before). One who is commencing (at first) the Full-moon sacrifices, should offer a pap to Sarasvatī, and a sacrificial cake on twelve potsherds to Sarasvati.⁵ Sarasvatī, indeed, is the New-moon sacrifice and Sarasvati the Full-moon sacrifice. Both he commences together, indeed, for the sake of prosperity. (Thereby) he does prosper.

1. Since the setting up of the sacred fires.

Vait. 3.1 reads travodasvām, which reading is not found in G.

2. See Vait. 8.1.

3. Cf. AB 1.1.

4. G's edn reads sitah, whereas the edns of V and K read read śritah. The former reading is justifiable.

5. See Vait. 8.2.

II.1.13

One¹ whose regular performance of Iṣṭi is passed over, should offer a cake to Agni, the maker of ways. One whose regular performance is passed over, goes out of the way. Agni, indeed, is the maker of ways of the gods; one approached (= approaches) him with his portion. He leads towards the proper path; the sacrificial gift is a bull. He carries him to the way.

1. Cf. this section with T. 2.2.2.1; KB 4.1. The sections 2.1.13-16 deal with the expiation and incidental rites. The Vait. has nothing to correspond, they are almost verbatim copy of "ai 3 2.1.10 (see BLOUNT IBID, AV and GB, §77, p.113).

II.1.14

If one who has set up the sacred fires goes on journey he should offer a cake on eight potsherds to Agni, the lord of vows. He exceedingly violates the vow who having set up the sacred fires goes on journey, or approaches a woman (for sexual intercourse) on the day of vow or eats flesh. Agni, indeed, is the lord of vows among the gods. His (sacrificer's) vow went (=goes) to Agni; therefore, he causes to

commence his (Agni's) vow.

II.1.15

One who has set up the sacred fires, if he were to shed tears out of affliction, (in that case) he should offer (a cake) on eight potsherds to Agni, the supporter of vow. He who has set up the sacred fires, he, indeed, is brought by the gods. Therefore, he should not shed tears. The gods do not shed tears. Agni, indeed, is the supporter of vows among the gods. His vow went (=goes) to Agni; therefore, he causes to commence his (Agni's) vow.

II.1.16

One whose father and grandfather have not drunk Soma, should slay a freed bull for Indra and Agni.¹ He is deprived of strength-the virile power whose father and grandfather have not drunk Soma. In that (the victim) belongs to Indra, thereby it makes him (the sacrificer) prosper with that strength - virile power. He, indeed, is deprived of strength by the divinities whose father and grandfather have not drunk Soma. In that (the victim) belongs to Agni; thereby it makes him ^{afe} prosper through all deities. All deities, indeed, ~~is~~^{afe} Agni. (The bull) is freed; his Soma-drink is freed, as it were, whose father and grandfather have not drunk Soma. Therefore, it is (the most) prosperous among the animals belonging to that deity.

1. See Vait. II.1.

The gods, indeed, ran a race when the plants (crops) became ripe¹. He, Indra knew², indeed, Agni would first win these (crops). He (Indra) said 'Whoever among (both of) us would first win (the crops) both of us would win together (in that case). Agni won them (the crops) afterwards Indra won them. This (cooked rice) which is said to belong to Indra and Agni, in fact, belongs to Agni and Indra. In that case there, indeed, happened to be one heap of barley grains, one of paddy, one of beans, one of sesamum seeds. The Vis̄ve Devas said 'We shall expand (all) this.' Let there be share for us! May we be, indeed, (in unison with) that share which belongs to the Vis̄ve Devas; and he expands (the grains) by means of it. (The rice) should be (cooked) in the milk in order to secure the Vis̄ve Devas, for the milk is connected with the Vis̄ve Devas. Now, both of them (Indra and Agni) said 'Indeed, you should not expand all this (=grains) without both of us; established in me, this becomes ripe by means of rain; he will not conquer by means of conquest from this place'. Let there be a share for us. This portion is allotted to both of them (i.e. to Agni and Indra) in order to secure victory. The portion which belongs to Nyāvāprthivī is for the sake of stability. The plants belong to Soma. Soma is the supreme king of the plants. Śyāmāka is the selected portion of the grains which belong to village and those which belong to forest. In that (cooked) Śyāmāka grains are offered to Soma, thereby one makes his (Soma) a partaker of oblation. If he were to partake of the new corn without

having performed the Āgrayana sacrifice, (in that case) he would consume the portion assigned to the gods. That is the Āgrayana (oblation) which is born of year. The year, indeed, is the Brahman (-priest). On account of this the Brahman should offer oblations in the preceding and succeeding offerings. The sacrificial fee is one year old (female-calf). He (the Brahman-priest) is the image of the year. This, indeed, is the seed which is unborn; and this is capable of generating.

1. Cf. Vait. 3.4; SB 2.3.4.4.

2. G's edn reads *indro'vda*, whereas the edns of M and K rightly read *indra veda*.

II.1.18

Now¹, this is the Apratiratha (hymn)² (beginning with the verse) 'Indra's two arms are strong and mighty'. By means of this (hymn) Indra, indeed, irresistibly won the Asuras. It (the Apratiratha hymn) becomes irresistible. The sacrificer wins his foe by means of it. One should offer oblations (with this hymn) in the combat; (one doing so) becomes irresistible. By means of it, indeed, Bharadvāja equipped Pratardana (a piercing weapon). He becomes possessed of Kingdom. For whom one may desire he should possess a Kingdom, he should equip him with this. He becomes possessed of Kingdom. by means of it Indra won the Virāj (metre). (The Hoty) recites only ten (Sāmāñenī) ⁴verses. The (foot of) Virāj (metre) is of ten syllables; by means of it he (the

sacrificer) drews down his foe who belongs to the *Virāj*. Some recite eleven (Sānidhenī verses). The (foot of) Trishubh is of eleven syllables, and the thunderbolt belongs to the Trishubh; and he (the sacrificer) drives away the fiends by means of the thunderbolt. The fiends, indeed, intended to destroy the sacrifice of the gods from the southern direction; them they smote away by means of the Apratiratha (hymn). On account of this the Brahman proceeds forth while uttering the Apratiratha (hymn). In that the Brahman proceeds forth while uttering the Apratiratha (hymn), that is for winning over of the sacrifice, for driving away of the fiends, for smiting away of the fiends.

1. This Brāhmaṇa is almost identical with *Mai* 3.3.7; cf. *Vait.* 29.16; also cf. *SB* 9.2.3.
2. The hymn used to secure success in war is called Apratiratha hymn. The *AV* 19.13 and *AVP* 7.4 is called Apratiratha hymn; and it is also found in *RV* 10.103; *VI* 17.33 ff., *SV* 2.1129 ff., *P* 4.6.4; *Mai* 3.2.10.4. The readings of *V* and *SV* agree with those of *RV*; and the readings of this hymn differ in the other Brāhmaṇas from each other.
3. *AV* 19.13.1a; *AVP* 7.4.1a; *SV* 2.1219a.
4. G's edn reads dasiiva any āha, whereas the eds of M and K read desatitā vāha (āha + vāha). G's reading seems to be preferable.

II.1.19

Henceforth¹ (we shall explain) the performance of four-monthly sacrifices. On the Full-moon day of the Phālguna (month) one should begin the four-monthly sacrifices.² The Full-moon day of the Phālguna is the mouth of the year. The

Uttara-Phālguni constellations form the mouth; the Pūrva-
 Phālguni the end. Just as two ends of a circle are joined,
 so these two ends of a year are joined. In that one per-
 forms the Cāturmāsyas on the Full-moon day of the Phālguna,
 thereby he holds³ the year by mouth. Moreover, the four-
 monthly sacrifices are sacrifices of healing; on account of
 this they are performed in the joints of the seasons. The
 ailment is born in the joints of the seasons. These are eight
 (principal) offerings. The offerings of four Full-moon
 sacrifices amount to eight; the Vaiśvadeva-parvan⁴ is a
 compound of four Full-moon sacrifices. In that they churn
 out the fire; Vaiśvadeva-parvan is the lord of creatures;
 (that Parvan is performed) for the sake of propagation. It
 propagates this divine embryo. In that there are seventeen
 kindling verses; Prajāpati consists of seventeen, on account
 of this (seventeen Kindling verses are recited) for the
 attainment of Prajāpati. (The Puronuvākyās for) the two
 butter-portions contain the word 'being'; the finite verbal
 forms asi and santi contain the word 'being'.⁵ The invitatory
 and offering verses (for the Svistakṛt offering) are Virāj
 verses. Food, indeed, is splendour, in the form of Virāj.
 The Virāj verses are for the attainment of food and splendour.
 In that there are nine fore-offerings and nine after-offerings,⁶
 eight oblations and the offering for the steeds as the ninth,
 thus he obtains the brilliance of the constellations.⁷ And
 they say about Virāj verse consisting of (the foot of) ten
 syllables (casiñī?). These are the fore-offerings and after-
 offerings, principal offerings, the two āghāra-libations,

and two butter-portions.

1. The Sections 2.1.19-26 of GB are purloined with slight modifications from KB, being its fifth book in toto. The Vait. treats this subject in 3.3-9.27, and there are, of course, correspondences between it and Gb. (see BLOCH-FILM, KV and Gn, p. 65, p.102). For this section see Vait. 3.8 and cf. KB 5.1.
2. The Vaisvadeva Parvan, the two Varunapraghasas, the Sakunedhas and the Sunasirya rite, all these are connected with the four-monthly sacrifices. For Phalgund as the beginning of the year cf. E.W. HORNBECK, "Epic Chronology" JAHN 1911, p.20; K.C.D. FILM and JAHN, Vedic Index I, p.474 ff.
3. GB reads pravukta in place of relati of KB 5.1.
4. This is the first four-monthly sacrifice.
5. GB reads asi santi ti vai bhavataḥ, whereas KB 5.1 does not have any parallel reading. G in her f.n. to the text puts 'sic!'. Here asi and santi, the finite verbal forms from vas 'to be' are meant, and as both these forms are derived from vas 'to be' therefore, these contain the word 'being'!
6. See also FILM, KB X-V, p.371, f.n.3 under KB 5.1; JAHN 5.3.19 ff.
7. G's edn reads naksatrisvām, whereas the edns of V and K read naksarivām, meaning "belonging to the imperishable one". G's reading accords well with the context.

II.1.20

In¹ that he first offers to Agni and Soma among the deities, it is because Agni and Soma are the head of the gods; therefore, through the head he delights the gods. In that he offers to Savitr, and he is Savitṛ, who yonder gives heat, and with it (the offering) he delights him. In that he offers to Sarasvatī, and Sarasvatī is speech, and with it he delights speech. In that he offers to Pūṣan, and Pūṣan is he

who yonder gives heat, and with it he delights him. In that he offers to the Varuts as impetuous ones, and the Varuts as impetuous ones are terrible, and with it he delights them. In that he offers to the Visve Devas, these are the Visve Devas who are all these gods, and with it he delights them. In that he offers to Dvāvāprthivī, and Dvāvāprthivī are supports, indeed (it serves) to support. In that he offers to the Vājins (steeds), and the Vājins are cattle, with it he delights cattle. And the Vājins, indeed, are the seasons; (therefore) with it he delights the seasons. And the Vājins, indeed, are the metres; (therefore) with it he delights the metres. And the Vājins, indeed, are the horses of the gods. Here (in this world) the gods along with their horses become delighted. In that he afterwards performs the Full-moon sacrifice, thus by him (the sacrificer) in the first half² of the month is the Vaisvadeva-parvan performed.

1. This section is very identical with G 5.2. The Vajina offering is described in Sūn 5.3.3.1-27 in connection with the Dakṣayaga.

2. KHPh, the Z.A.V., p.47, f.n.2 under KB 5.2, remarks: "This clearly shows that the full moon for this part of the Brahmana was in the middle of the month; yet in v.1 the full moon begins the year, one of the many inconsequences of the Brahmanas. So iv.4"

II.1.21

By¹ means of the Vaisvadeva-parvan Prajāpati created offspring; they being created, ate the barley of Varuna without being permitted; Varuna grasped them with Varuna's nooses.

The offspring having approached their father Prajāpati said to him ", Do you find out such a sacrifice by performing which we may delight Varuna. Varuna being delighted, they are freed from the nooses of Varuna and from all evil". Then Prajāputi beheld this sacrifice, the Varupapraghāsa (-parvan), he grasped it, and performed it; having performed it he delighted Varuna; Varuna being delighted, freed offspring from the nooses of Varuna and from all evil. From the nooses of Varuna and from all evil are freed the offspring of him who knows thus. In that they carry forward the fire, thus indeed, they carry forward yonder fire which they churn at the Vaisvadeva (-parvan). In that (the fire) is churned, the Brāhmaṇical explanation of that has been given.² In that there are seventeen kindling verses, (the Puronuvākyaś for) the two butter-portions containing the word 'being' and the invocatory and offering verses (for the Svistakṛt offering) are Virāj verses, the Brāhmaṇical explanation of that has been given.² In that there are nine fore-offerings and nine after-offerings, and nine principal offerings (thus he obtains the ³ brilliance of the constellations). The five accompanying oblations ending with that to Pūṣan are the same, the Brāhmaṇical explanation of them has been given.⁴

1. For the offerings mentioned in this section, see Jāḥ 6. 3.14. The two fires are taken from the Ahavaniya and there is an offering to Varuna at the concluding bath. This section is almost identical with AB 5.3.

2. Cf. GB 2.1.19.

3. GB omits tan māksatrisvām virājam ānati, which is found in the parallel text KB 5.3.

4. Cf. OB 2.1.20.

II.1.22

In¹ that there is (a cake) on twelve potsherds for Indra and Agni, strength and splendour, indeed, are Indra and Agni; thus indeed, he places the strength upon the splendour. In that there is clotted curd² for Varuna, Indra, indeed is Varuna, and he has milk as his portion; therefore, there is clotted curd for Varuna. In that there is milk mess for the Maruts, (it is because) the Maruts are situated³ in the waters; for milk is the waters. Thus, the Maruts of Indra are situated, milk is of Indra; therefore, there is milk mess for the Maruts. In that there is (a cake) on one potsherd for 'ka', and 'ka' is Prajāpati; thus indeed, it is for the attainment of Prajāpati; moreover, the word ka is a name of happiness; thus indeed, he confers happiness upon himself. In that he gives a couple of cow and bull, that is the symbol of propagation: the Uktiyā is the symbol of a strong one. In that he offers to Varuna in the waters; thus indeed, he delights him in his own home. In that afterwards he performs the Full-moon sacrifice; thus, in the first half of the month, is he deemed to have performed the Varunapraghāsa-paryāya.

1. This section is identical with KB 5.4.

2. Read ānikṣā for ālikṣā of G's edn.

3. OB reads sritah, whereas the parallel text KB 5.4 reads sritip. Here one would expect sritah for sritip of OB.

II.1.23

The¹ sākane² has, indeed, are a sacrifice for Indra. Just as a great king placing in front the advance guards of his army,² pursues his way in safety, indeed, so does he offer to divinities in advance. Just as there is that bhāvṛata of the Soma-sacrifices, so is this a bhāvṛata of the Iṣṭis. In that he offers to Agni of the front, first of the deities, and Agni is the mouth of the gods, thus through the mouth he delights the gods. In that at midday he offers to the Maruts, the thorough heaters. Indra, indeed, is the Maruts, the thorough heaters, the midday (-pressing) is of Indra; therefore, he offers to them in conjunction with Indra. In that they proceed with the Grhamedhiya-sacrifice in the evening; the Grhamedhiya is a rite ensuring prosperity, the evening time is the prosperity of cattle; therefore, they proceed with the Grhamedhiya in the evening. In that they proceed on the following day with a spoonful of the scrapings of the (cooked rice at the) Grhamedhiya, they thus connect the morning rite with yesterday's rite.³ In that in the morning he offers to the Maruts, the playful, and the Maruts, the playful are of Indra; therefore, he offers to them in conjunction with Indra. In that they carry forward the fire, thus indeed, they do carry forward yonder fire which they churn at the Vaisvadeva (-māryan).⁴ In that it is churned out, the Brāhmaṇical explanation of that has been given.⁵ In that there are seventeen kindling verses, (the Puronuvaśākīs for) the two butter-portions contain the word 'being', and the invitatory and

offering verses (for the *Svistakrt* offering) are *Virāj* verses, the Brāhmaṇical explanation of that has been given. In that there are nine fore-offerings, nine after-offerings, eight principal offerings; and the six accompanying oblations ending with, that to Indra and Agni are the same, the Brāhmaṇical explanation of them has been given.⁶ In that he offers to Vahenra at the end, (it is because) the leader⁷ occupies the end; therefore, at the end he offers to him. In that there is (a cake) on one potsherd for *Visvakarman*, and he who yonder gives heat is *Visvakarman*, thus indeed, he delights him with it. In that he gives a bull, (it is because) the sacrificial rite is of Indra.

1. This section is copied from K 6.5.

Lāñ 5.3.14 describes the *Sākamedha* (*-parvan*). Only one fire is brought forth, and there is no *Vajina* offering nor concluding bath as in the *Varunapraghasas*, and the sacrificial fee is only a bull.

2. G's edn reads *sainā'nikāni*, whereas the edns of K and R rightly read *sainā'nīkāni*.

3. See O. F. L., op. cit., § 69, Ex 159, p.131. He, ibid., p.132, remarks that according to *Gaudiya* *niskāra-*, with *g*, is here the reading of all MSS; H's edn reads *nīskāra-*, with *s*. The correct spelling (cf. WAGNER, Altind. Gr. I, n. 33, 12-13) *nīskāra*, with *s*, is found at *Gaudiya* 9.5; 23.9; 36.7; 9; *miti* 1.17.15; 37.2. For the confusion of the sibilants *s*, *g*, *z* cf. WAGNER, Altind. Gr. I, §137, p.926; cf. the play between *sarva-* at AB 6.3 (LÜMPER'S edn ^{and same} p.23, 13-16).

4. See KB 5.3.

5. Cf. GB 2.1.19.

6. Cf. GB 2.1.19-20.

7. For discussion on the word *'resṭhin-*, see Vedic Index II, p.493.

II.1.24

In¹ that in the afternoon they perform (lit: proceed with) a sacrifice for the fathers, (it is because) the fathers resort to the afternoon; therefore, in the afternoon they perform the sacrifice for the fathers. They say 'Because the fathers resort to the second half, then why do they offer to them in the first half (of the month)? These fathers, indeed, are the gods; therefore, they offer sacrifice to them in the first half of the month. In that (the Hotṛ) thrice recites one kindling verse only, (it is because) the fathers, indeed, once (attain fatherhood), therefore, he thrice recites one kindling verse only. In that he does not recite the hai descent of the sacrificer, (it is because he thinks) 'Let me not place the sacrificer in the fire'. In that he invites Soma with the fathers, or the fathers with Soma, the fathers sitting on the sacrificial strew, and the fathers devoured by Agni.³ Some do not invite his greatness, saying 'This is the greatness of the sacrificer; but the rule is 'he should invite', for it is the greatness of Agni. He (the Adhvaryu) utters a call 'on svadha',⁴ and he (the Agnichra) gives response 'astu svadhi',⁵ and the call : vadhā belongs to the fathers. In that from the fore-offerings and after-offerings (the Hotṛ) leaves out the two characterised by the bṛhis, (it is because he thinks) 'The strew is offspring; let me not put offspring in the fire'. They, indeed, are six, the seasons are six; the fathers are the seasons, (thus it serves) to attain the fathers.⁶

1. This section is copied verbatim from KB 5.6.
2. GB reads anarāhṇabhalah, whereas the parallel passage ¹ G 5.6 reads apaksayabhalah.
3. Viz. RV 10.16.12.
4. § 2.6.1.24; AS 2.19.13; Rāti 6.9.11; Ṣāṇḍ 1.7.6.32; AS GS 4.7.30.
5. § 2.6.1.24; TB 1.6.9.6; AS 2.19.13; Vait.9.11; Rāti 6.9.11 etc.
6. Cf. KB 5.7.

II.1.25

In¹ that there are two butter-portions with the word 'living', thus indeed, he causes the sacrificer to live.² In that there are three offering verses (yajñas)³ for each oblation. He invites them (the fathers) with the first, brings them with the second, and offers with the third. Thus, he discriminates the sacrifice to the fathers from the sacrifice to the gods. And the sacrifice to the fathers is concluded towards the south; thus indeed, they make it concluded towards the north. In that at the end he offers to Agni, the bearer of the Kavya-oblation (it is because) the fathers have this offering for the svistakṛt; therefore, at the end he offers to Agni, the bearer of the Kavya- oblation. In that after invoking the sacrificial food and after smelling it they do not eat it, (it is because) 'The sacrificial food is cattle; let me not cast the sacrificer's cattle into the fire.'⁴ In that in the Sūktavāka (recitation) (the Hotṛ) utters the benedictions of the sacrificer; (it is because he thinks) 'Let me not cast the sacrificer into the fire'. In that they do not offer to the wife

(=wives of the gods), (it is because they think), Let us not cast the wife into fire'. In that they cleanse themselves (in a place) furnished with the strainers; the waters are healing and medicine, thus indeed, at the end in the sacrifice are healing and medicine (i.e. medicinal effects) produced. In that the Adhvaryu offers to the fathers, thus the men as the fathers get forward the living fathers (as it were). And they discriminate this sacrifice to the gods from the sacrifices to the fathers; and the sacrifice to the fathers, indeed, is concluded towards the south; thus indeed, they make it concluded towards the north. In that having gone eastwards they worship the sun, and the sun is the world of the gods, and the fathers are the world of the fathers; thus indeed, they (the fathers) ascend from the world of the fathers to the world of the gods. In that having gone southwards they worship the "fires; thus indeed, with delight at the end they go above among the gods.⁵ In that having gone northwards they make the Tryambaka-offerings;⁶ thus indeed, they delight Rudra in his own direction. And they discriminate the sacrifice to the gods from the sacrifice to the fathers; and the sacrifice to the fathers is concluded towards the south; thus indeed, they make it concluded towards the north. In that at the end he performs an Iṣṭi for Aditi, Aditi is that (oblation); and at the end he places him (the sacrificer) upon her (Aditi). In that afterwards he performs the Full-moon sacrifice; thus, in the first half (of the month) he offers sacrifice with the Sakamedhas.

1. This section is borrowed from KB 5.7; also cf. Vait. 9.1 ff.
2. G's edn reads livanti, whereas the ends of II and K read livātah.
3. The offering involves two Bṛñnuvākyās and one Yajya, see Śāh 3.16.4-9.
4. The parallel passage KB 5.7 reads pravṛṇaijāma in place of pravṛṇaijāni of G.
5. The parallel passage KB 5.7 reads prītvivaiva tad devasy antato'rthan vacante. The expression ardham caranti of G's edn is an error for urdhvam caranti, which reading is found in the edns of II and K.
6. G.B reads traiyambakaih for commonly used form tryambakaih. For the offerings to Tryambaka, see Āp 3.13; Baudh 3.16-17.

II.1.26

In that he offers with the Śunāśīrya sacrifice; (thus) he obtains the thirteenth month.¹ In that they carry forward the fire, thus indeed, they do carry forward yonder fire which they churn out at the Vaisvadeva (-parvan). That which is churned out the Brāhmaṇical explanation of that has been given.² If it (the fire) is not churned out, then the model is Full-moon sacrifice; the Full-moon sacrifice is a support; indeed (it serves) to support. In that he offers to Vāyu, and Vāyu is breath, thus indeed, with it he delights breath. In that he offers to Śunāśīra, and Śunāśīra is the year, thus with it he delights the year.³ In that he offers to Sūrya, and he who yonder gives heat is Sūrya, thus with it he delights him. In that he gives a white (cow) as a sacrificial gift, thus indeed, is his (sacrifice's) form produced. In that they offer a

substitute for the expiation, thus indeed, they produce a benediction for the healing of the sacrifice and the medicine of the sacrificer.⁴ By means of all these four-monthly sacrifices the gods obtained all desires (or desired objects), all Iṣṭis and all immortality. The Cāturmāsyas are, indeed, Prajāpati (in the form of) the year consisting of twenty-four; his mouth is the Vaiśvadeva (-parvan); the two arms are the Varuna-praghāsas; outbreathing, inbreathing and circulating-breathing are these three Iṣṭis; the soul is the Mahāhavis (great offering); and sunāśra is a support. The four-monthly sacrifices, indeed, are this Prajāpati, the year. Everything is Prajāpati, everything is the four-monthly sacrifices; therefore with everything he obtains everything, he who knows thus (and) he who knowing thus performs the four-monthly sacrifices.⁵

1. Cf. KB 6.3.

2. See ibid. 6.3; GB 2.1.19.

3. Cf. ibid. 5.8, which reads sunāśrau in place of sunēśraḥ of GB.

4. See ibid. 5.9.

5. The last part of this section seems to have been dealt with in an independent manner.

PRAPĀTHAKA II

II.2.1

The fires of him who has established the fires long for flesh. They (the fires) set their minds upon this sacrificer,¹ he who slaughters after every six months this animal which is connected with Indra and Agni. On account of this he drove away the self which was seized by Indra and Agni. One who is desirous of (long) life, should slaughter (this victim). The outbreathing and inbreathing are Indra and Agni. He (the sacrificer) places in himself the outbreathing and inbreathing; thus he becomes long-lived. One who is desirous of offspring, should slaughter (this victim). The outbreathing and inbreathing are Indra and Agni; after (the procreation of) the outbreathing and inbreathing the offspring are born; thus he becomes possessed of the offspring. One who is desirous of cattle, should slaughter (this victim). The outbreathing and inbreathing are Indra and Agni; after (the procreation of) the outbreathing and inbreathing cattle are born; thus he becomes possessed of cattle. One who is desirous of sound health and aspires for reaching the world of the fathers², should offer a yellow parrot³ or a white-coloured bull or a cow.⁴ On account of this Yama prospered in yon'er world and he prospers in the world of the fathers alone. One who is desirous of possessing offspring, should offer a male horse belonging to Tvaṣṭṛ. Prajāpati being desirous of creating offspring,⁵ -he did not find a second, a (fit object for) copulation. He beheld a male horse belonging to Tvaṣṭṛ, for Tvaṣṭṛ is the creator of

beings. By means of it he created offspring and by means of it he found out a couple. He who knows thus and he who knowing thus offers this (victim) he becomes possessed of offspring and a couple. One who without performing an animal-sacrifice for Indra - Agni, performs an optional animal-sacrifice, slaughters the basic animals as the optional animals. The slaughtering (of animals for the fulfilment of desires) after having first slaughtered (an animal to Indra-Agni) leads to prosperity.

1. Cf. SB 11.7.1.2.

2. Cf. Vait. 43.32.

3. Read *sukān hāritam* in place of *suka-hāritam* of G's edn.

4. The meaning of the word *'suntha* is not clear to me. According to Sayupa, the commentator ad TS 1.3.17.1, it means "a white-coloured cow or a bull".

5. See O' TNL, op. cit., §11, IX 11, p.23. According to O' TNL, the reading of the 'ss and of M's edn *sāñcāmanah* should, of course, be corrected to *sāścāmanah*. For the *naividat* of Mas and 's edn, G's edn reads *na'*-*vindat*, which should perhaps further be changed to the middle (*na'vindata*) as *Nāth* 13.7 reads; cf. DELX 177, Altind. *Syntax*, p. 263, 26 ff.

II.2.2

The¹ gods separated (themselves) into five parties, — Agni with the Vasus, Soma with the Rudras, Indra with the Maruts, Varuna with the Adityas, Bṛhaspati with the Visve Devas. These gods said 'As we are disagreeable among ourselves, therefore, we shall be subdued by our foes, the Asuras; let us put together (our bodies) which are dear to us. These (bodies)

they put together; from these one who first of us is hostile to another, shall depart.¹ They put their bodies together, that is why the bodily covenant (Tānūnaptra) has its so-called name.² because of this (rite) the gods became prosperous and the Asuras were defeated. Therefore, among those who perform the Tānūnaptra rite one who is first hostile, goes to destruction. In that one puts together the Tānūnaptra, it is for the overcoming of the foe; he himself prospers and his hateful foe is defeated.³

1. This section is copied almost verbatim from TS 6.2.2.1-2; also cf. SB 3.4.2.1.

2. See TS 6.2.2.2; and cf. AB 1.24 and SB 3.4.2.6.

3. See TS 6.2.2.2.

II.2.3

He¹ (the Adhvaryu) takes up (the cuttings) five times; for the sacrifice is fivefold. They put together those (bodies) five times. 'For him who rushes on I seize you', ² he says; he who rushes on is the breath; indeed, with that he delights the breath. 'To you for him who rushed around', ³ he says; he who rushes around is the mind; indeed, with that he delights the mind. 'For Tānūaptr⁴', he says; for they put together these bodies. 'For the mighty', ⁵ he says; for they put them together for the sake of strength. 'For the greatest in strength', ⁶ he says; for they took up the greatest part of themselves. 'You are unsurmounted', ⁷ he says; for that is un-

surmounted. 'You are unsurmountable', he says; for that is unsurmountable. 'The force of the gods', he says; for that is the force of the gods. Defending from imprecations, he says; for that defends from imprecations. 'Imprevious to imprecations', he says; for that defends from imprecations and is imprevious to imprecations. 'May the lord of consecration approve my consecration and the lord of austerities my austerity; may I directly approach the truth; establish me in welfare,' he says; that is in accord with the formula.

1. This section is almost similar to Tī 6.2.2.2 ff.
2. Wī 6.2.1; Tī 1.2.10.2; Mai 1.2.7; Vait. 13.16.
3. Mai 3.7.10; Vait. 13.16; Sū 6.2.2.3 reads only parिषत्ये.
4. Tī 6.2.2.3 and Vait. 13.16 (which adds tvā).
5. Tī 6.2.2.3.
6. Tī 6.2.2.3 reads sakmann oīisthāva for sakmanna oīisthāva of Gī.
7. Tī 6.2.2.3; ŚB 3.4.2.14; Vait. 13.18.
8. Ibid.
9. Tī 6.2.2.4; ŚB 3.4.2.14; Vait. 13.18.
10. Ibid.
11. Ibid.
12. Read anabhisastanyam for anabhisastena of Gī's edn.
13. ŚB 3.4.2.14; Vait. 13.18.

II.2.4

The gods making the ghee a thunderbolt smote away ¹ soma.
The two ladles are two arms; therefore, the two ladles do not

consume the offering belonging to Soma; Soma should be placed down, they remove it near from the two ladles and clarified butter; now they come near to it (Soma), as it were, when they perform the Tānūnaptra 'May your every shoot, o god Soma, swell for Indra who gains the chief wealth'²; he says. Whatever of it gets spoiled or is lost, that he makes to swell.³ 'May Indra swell for you; may you swell for Indra,' he says; they indeed, make to swell both Indra and Soma. 'Make us, your friends, to swell with gain, wisdom, offspring and wealth,' he says; the priests are his companions; they, indeed, make them to swell with it. 'O god Soma, prosperously may I attain the conclusion of Soma- pressing'⁴; he says; indeed, invokes this blessing (for himself). Those who make the Soma to swell (they) fall away from this world, for the Soma when made to swell has the firmament as its deity. 'Sought by sacrifice are riches, sought are good things, for strength, for prosperity,⁷ holy order to the speakers of holy order; homage to Dyu (heaven),⁸ homage to Pr̥thivī (earth); Indeed, having paid homage to Dyāvāpr̥thivī, thus they are established in this world.

1. Cf. TS 6.2.2.4.

2. Yū 5.7; TS 1.2.11.1; Mai S 1.2.7; Māth 7.3; AB 1.26; SB 3.4.3.18; Vait. 13.23.

3. Cf. TS 6.2.2.5.

4. Yū 5.7; TS 1.2.11.3; Mai S 1.2.7; Māth 7.3; AB 1.26; SB 3.4.3.13; Vait. 13.23.

5. Ibid. Except GR and Vait. no other text reads prajava-
dhvrena.

6. Ibid. VS, TS and SB omit udr̥cam.

7. Mai S 1.2.7; Kath S 2.3; AB 1.26; Vait. 13.24
(Mai S reads rāya).

8. Y. 6.7; T. 1.2.1.11; Kath S 2.3; Mai S 1.2.7; AB 1.26;
SB 3.4.3.21; Vait. 13.24.

9. AVS 6.20.2c; VK 6.8.7; TS 1.2.11.1; Mai S 3.3.2;
AB 1.26.

II.2.6

'm̄ha' is the name of a sacrifice;¹ because of capability of preventing the cleft, a cleft is called an aperture (kha), in it 'm̄' is a negative particle. He (the Brahman) will not cause any defect to the sacrifice. The defect in sacrifice flows forth like a shattered water-receptacle. Indeed, there takes place a defect on account of measuring out (of the sacrifice) by the priests and the sacrificer. Moreover, irrespective of them, (there occurs a defect) because of non-application of the Mantras, rituals and Brāhmaṇas and because of not giving the prescribed sacrificial gifts, because of deficiency or addition of rites, and because of non-performance of expiatory rites in the case of the supernatural portents;-indeed, all this is deposited in the Brahman. The learned Brahman - priest, the knower of the Bhṛgus and Aṅgirases (i.e. of the Atharvaveda)- one who has studied the Vedas well, has observed the Brahmacarya, has neither defective or redundant limbs, and is vigilant-he protects the sacrifice. Because of his carelessness or non-nearness just as a boat sinks down in the deep water, and becomes the prey of the dolphins, crocodiles, sharks, Purikayas, sea-monsters (īnagas), Kajasas, Písācas² and similar

other species living on the ruined (sights);- similarly, indeed, the sacrifice is broken, destroyed, reviled, becomes possessed of supernatural portent, and if not consecrated by the Atharvan formulas, becomes the prey of the Asuras, Gandharvas, Rakshases and Pisacas, and other similar species living on the ruined (sights). In this connection there are the following 'slokas':-

1. A celebrated sacrifice (not protected by the Brahman) becomes destroyed, reviled and shrunk in many ways. After having snatched away that which has been sacrificed and bestowed and wealth of the sacrificer the sacrifice falls down.
2. If there is the destruction of the priests, king and empire and also of the year, (in that case) the sacrifice becomes destroyed.³
3. The sacrifice (whose place is) sloping towards the south, in which the sacrificial gifts are deficient is regarded as deficient. A sacrifice which is not sanctified through the Brahman-veda (i.e. the Atharvaveda)- is the portion of the Rakshases.
4. The whole sacrifice is four-footed and is formed by means of the functions of the four priests; and it consists of the four kinds of 'antras' and the priests skilled in the Vedas.⁴
5. The Brahman (-priest) may fill up all deficiency of the sacrifice with the expiatory rites, with meditations, with assents and following prayers and with offerings.

On account of this the sacrificer should choose only the

knower of the R̄gus and Āhūras (i.e. of the Atharvaveda) as a Brahman-priest; he (the Brahman-priest) indeed, rescues the sacrifice. Thus, says a Brāhmaṇa text.

1. On the expression nakha, see Nir. 3.17; Kautsavaya 45: cf. BL 193 F 10, Pl. II, October 1890 (in JAH XV), p. LVI ff.

2. Cf. AVS 11.2.26.

The words like purikava- and rajasā- are very difficult to be identified with the water-beings, therefore, I have kept these words untranslated.

3. Read virisyata in place of virasyate of G's edn.

4. The four kinds of mantras are the Ṛc, Yajus, Sāman and the Atharvan pantras; and the four priests are the Hotr, Adhvaryu, Udgatr and Brahman.

II.2.6

The¹ sacrifice went away² from the gods 'saying' 'I shall not become your food.' 'No' replied the gods 'Indeed, you shall be our food.' The gods snatched it away; performed, it did not prosper. The gods said 'Performed in this way, it will not serve our purpose; come, let us gather together the sacrifice'. (They replied) 'let it be so.' They gathered it together; having gathered it together they said to the Asvins³ 'Do you heal it! The Asvins are the physicians of the gods; the Asvins are the Adhvaryus; therefore, the two Adhvaryus gather together the Gharma. Having gathered it together they say 'O Brahman, we intend to proceed with the Pravargya offering'; O Hotr recite for the Gharma⁵, O Udgatr, do you chant the Sāmans⁶. He (the Brahman) gives permission to it with the words 'Proceed with the Gharma'⁷. Impelled by the Brahman, they perform

(the Pravargya rite). This Brahman is the lord of instigations; (it serves) for the creation of instigation by Savitr. 'I heat the Gharma;⁸' 'the holy-power born;⁹' 'let this queen of fathers (go) in the beginning;¹⁰' he (the Brahman) should honour the Gharma being heated with the verses perfect in form (=indication), he should recite them like a Sāstra in half verses, but omitting the Āhāvas and Pratigaras. That is perfect in the sacrifice which is perfect in form, that rite which as it is being performed the verse or the sacrificial formula indicates. He who knows thus, successfully attains the end of the sacrifice. That which is Gharma that is a divine couple; therefore, having interposed they perform (the Pravargya rite); concealed they make a pairing, they call it a divine pairing. The Pravargya-implement (Gharma) is the male generative organ of that (Pravargya rite), the pair of tongs the testicles, the supporting pan the (two) thigh bones, the milk the seed; he places this seed of the holy-power in Agni, the birth-place of the gods for generation; the birth-place of the gods is Agni. The sacrificer goes above to the world of heaven who is composed of the *śe*, *fajus*, *nāman*, (and) of the Brahman (i.e. of the Atharvan), as immortal, of the offering, and endowed with all senses.¹¹ As to this they say 'In the first (Soma-) sacrifice the Pravargya-rite should not be performed, because indeed, the latter (Soma-) sacrifices do not come to (the sacrificer); and he may perform that Pravargya-rite with pleasure in the sacrifice of whosoever is a learned *śrotriva*. It (the Pravargya-rite) is the soul of the sacrifice, so it is discerned (= said). One, indeed, offers a headless sacrifice who performs the sacrifice without the

Pravargya-rite; for this Pravargya-rite is, indeed, the head of the sacrifice; therefore one should make him perform a sacrifice accompanied with the Pravargya-rite and not without it; and it has also been said 'Four horns'.¹²

1. This section is borrowed from AB 1.13 (cf. also AB 1.4.9). The sacrifice here refers to the Pravargya-rite.
2. Read udakramat for udakramat of G's edn.
3. Read asvinan for asvinau of G's edn.
4. Vait. 13.27.
5. Mai S 4.9.2; TĀ 4.4.1.
6. Mai SS 2.5.4.26.
7. Vait. 13.28.
8. AVP 5.16.2; Vait. 14.1.
9. TĀ 5.2.7.1; AVP 5.2.2; Vait. 14.1; TB 3.12.1.1; TĀ 1.13.3.
10. AVP 4.1.2a; AVP 5.2.1a; and P *ivah nitryā* is read in Vait. 14.1. AVP reads *īnam pitre rāstṛy atra atra* for *ivah nitryā rāstṛy atra atra* of GB.
11. AB 1.22.
12. P of AV 4.53.3a, also occurs in Vait. 29.19.

II.2.7

The¹ gods and the seers² were in combat with the Asuras. The earth made of iron, the firmament of silver, and the sky of gold,— these citadels of the Asuras were completely conquered. The gods were defeated combat after combat; and they thought 'We have become abodeless; therefore, let us defeat³ (the Asuras). They (the gods) made these citadels; the oblation-holder

(*Havirdhāna*) they made out of the sky, the Agnīdh's altar from the firmament, and the Sadas from the earth. The gods said 'Let us have recourse to the Upasads; by means of the Upasad they conquered a great citadel'. They repelled (the Asuras) from these worlds,- with the first (Upasad) from the yonder world (i.e. from the heaven), with the second from the firmament, with the third from the earth. Therefore, they say 'By means of the Upasad they (the gods) conquer a great citadel'. Those (Asuras), repelled from these worlds, had a recourse to the seasons. They made up six; they (the gods) repelled them (the Asuras) from the seasons by means of the Upasads,- the first two ones (repelled the Asuras) from the yonder world, the second two ones from the firmament, and the third two ones from the earth. They (the Asuras), repelled from the seasons, had a recourse to the year. They made up twelve; they repelled them from the year by means of the Upasada,- by the first four ones (the gods repelled the Asuras) from the yonder world, by the second four ones from the firmament, and by the third four ones from the earth. They (the Asuras), repelled from the year, had a recourse to the day and night; they made up the evening, by means of it (the evening) they repelled them (the Asuras) from the night;- and they made up the morning, by means of it they repelled them (the Asuras) from the day.⁶ Therefore, a cow swells in the evening (for the milking) pertaining to the morning, and in the morning (for the milking) pertaining to the evening.

L L pertaining to the evening. By means of the Upasads, they (the gods) became the repellers (of these Asuras) from these worlds. On account of this the gods became victorious and the Asuras became defeated. He who knowing thus performs the

Upasad, goes repelling his foe from all these worlds.

1. This section is copied verbatim from Kāth 24.10 and also cf. AB 1.23; KB 3.3; S 6.2.3.1 and Vai 3.3.1.
2. Head r̥ṣayás ca for r̥ṣayáś ca of G's edn.
3. Head parījayañvāha iti for parījayañvāha iti of G's edn.
4. Cf. AB 1.23.
5. Cf. ibid.

II.2.8

There¹ should not be (performed) twelve Upasads in the Agnistoma; (otherwise) unappeased, they would destroy (the sacrificer), there should not be (performed) three Upasads in the Ahīna sacrifice. Lest a subsequent bigger Soma-sacrifice may be lost. Just as a heavy load crushes out the neck, so he would be subjected with distress. He should perform twelve Upasads in the Ahīna sacrifice, (it serves) to establish and to bind (the sacrifice). There should be (performed) three Upasads in the Agnistoma, it is for the sake of appeasement and non-destruction. The gods dared to get into these regions of the Asuras; them (these regions) they followed with Agni as their head; symbols of the Upasads are characterised by the word Agni. Just as the lord of the field goes² into the field (without entering into it); thus do they go without entering into these regions along with Agni as their head. He who indeed, knows these Sādhyā gods, it (the sacrifice) becomes accomplished for him. These worlds, indeed, are Sādhyā-gods. Thus, he who knows these Sādhyā-gods, it (the sacrifice) becomes accomplished

for him. He who knowing thus, performs the Upasād, becomes successful in attaining this world and yonder world.

1. This section is copied verbatim from Kath S 24.10.

2. G3 reads kaetrapatiḥ kṣetre'nvavavayanty ..., where ^{as} the source of this passage rightly reads ... kṣetre' - nvavavayanty

II.2.9

When the Adhvaryu says,¹ O Agnīdh, do thou mention the names of the wives of the gods; O Subrahmanyā, do thou invoke Subrahmanyā¹, the Agnidhra, who stands behind the Ārhapatya fire turning his face towards the east without drawing the breath he calls the wives of the gods. Prthivi is the wife of Agni, Vāc is the wife of wind, Senā of Indru, Phenā of Bṛhaspati, Pathyā of Pūṣan, Gāyatrī of the Vasus, Trisṭubh of the Budras, Jaratī of the Adityas, Anusṭubh of Mitra, Virāj of Varuna, Pañkti of Visnu and Piṅgā of the King Soma. He ventures upon his foes and his foes do not venture upon him, the Agnidhra, he who knowing thus calls the wives of the gods he ventures upon his foes.

1. See Vait. 15.3.

2. Ibid.

II.2.10

Just¹ as a chariot, indeed, moves on resting on the spokes one by one, so does the sacrifice resting on its bodies

one by one. 'He (the Brahman) should offer (with the butter-oblation) into the Agnidhriya fire before one proceeds with the actual Soma-sacrifice,'² this indeed said, Satyahavya, a descendant of Vasistha.³ If one has said 'Soma has fallen down'⁴; (he should reply) 'Do not worry proceed with the sacrifice'. In the morning, indeed, I have completely established the Soma (- sacrifice). His Soma does not fall down who knowing thus, drinks Soma. He, indeed, the same person seated on a seat drinks the Soma after mixing it up with groats. In all respects I know the sacrifice; which (the sacrifice) knows these (sacrificial bodies i.e. forms);⁵ that will not injure me. Neither Soma drink nor (any) other drink does injure him;⁶ he who knowing thus drinks the Soma. To him they say 'On what account seated on this seat do you drink the Soma after mixing it up with groats?' 'I establish the sacrifice among the divinities'; this said a Brāhmaṇa.⁷ Thus, he (the Brahman) of what learned man knowing thus, performs the expiatory rite in the sacrifice with the distress of the sacrifice; thus he establishes the sacrifice among the divinities. He should offer to ward off the distress of the sacrifice for the sake of kindredness. Thirty-three are the bodies (forms) of the sacrifice, - twenty-nine are the Stomabhāgas,⁸ three are the pressings and fourth the sacrifice. With the Stomabhāgas he substitutes these Stomabhāgas, with the Soma- pressings, the Soma-pressings, with sacrifice the sacrifice. Thus all its bodies (forms) are used, attained and won. 'On the instigation of the god Savitṛ you all eulogise for Brhaspati.⁹' In that, indeed, the Savitṛ

instigated (the eulogiser) for the sake of the gods (and) because of that they (the gods) became prosperous. Therefore only instigated by the Savitr they eulogise and become prosperous. He who has a learned Brahman- priest (in the sacrifice) his stomas become prosperous and his sacrifice becomes prosperous for the sake of his offering, cattle, and Brahman.

1. This section is almost copied verbatim from Kath S 34.17.
2. See Vait. 16.5. For the word precaritoh as an example of the infinitive affix tosun, see Pāṇini 3.4.16.
3. For details about Vasiṣṭha Satyahavya, see MACDONELL and KELTH, Vedic Index II, pp. 292-3.
4. Kath S 34.17.
5. GS reads va etān veda, whereas the parallel passage Kath S 34.17 reads va etā veda.
6. Kath S 34.17 reads nainam somah pīto na peyo hinasti ..., in place of nainam somanūtha na pevo hinasti ... of G.
7. G's edn reads brahmāgo..., whereas the edns of M and K correctly read brahmaṇo...
8. Stomabhāga is the name of particular formulas (29 in number) which are employed while laying the fifth layer of bricks in the building up of the fire-altar and also in a Soma-sacrifice. Cf. PB 1.9;10 where these formulas serve as the thirty-three Stomathagas, see CALAND, PB Tr., p.16.
9. Kath S 17.7; 34.17.
10. On GS, on.cit., § 61, Ex 25, p.273, thinks that the GS text should be emended so as to agree with Kath S 34.17 ṛdhyate ya jamanaya ṛdhyate pṛajāna ṛdhyate na subhya ṛdhyate brahmaṇa; also cf. with PB 11.5.8 ṛdhyata'sma ya vajravaya, krṣṇa va avah veda; and TS 6.6.10.2 ubhāśvāḥ na ṛdhyeta, ..., ubhāśvām ṛdhyeta.

II.2.11

The¹ gods and the Asuras contended among themselves. The gods were equally performing in the sacrifice; whatsoever the gods did the Asuras also did the same, they (the gods) did not attain distinction. The gods said 'You lead this sacrifice and after aparting it from the Asuras we shall extend it.' After having covered it (the sacrifice) with these ; The sacrificial formulas at the sacrifice, the faggots, ²; hail!; they (the gods) stepped up. After aparting this sacrifice from the Asuras they extended it. The Asuras did not follow their sacrifice; because of it the gods became victorious and the Asuras were defeated. He who knowing thus after aparting the sacrifice from the Asuras extends it, he, because of himself, becomes victorious and his hateful foe is defeated. In the sacrifice which is being performed simultaneously one should offer with the sets of four (formulas) each one after the other, before the morning-litany. Of that dimension is the sacrifice. Whatever may be its dimension, he relinquishes the sacrifice (from the Asuras). He becomes equipped with sacrifice. Others become void of sacrifice. With these (sacrificial formulas) one should make offerings before the Dvādasāha. This is the Dvādasāha itself. (Through them) he (as if) performs Dvādasāha. One should offer with these before the consecration; this is the consecration itself, after having attained it (the consecration) he should touch the oblation-material at the guest-offering with these (formulas), and also with the verse, and also with the verse, the gods by means of a

sacrifice offered sacrifice to the sacrifice.

1. This section mainly prescribes as to how the Soma-sacrifice of a rival may be frustrated, and it is in verbal agreement with Vait. 16.6.
2. AVS 5.26.1a; AVP 9.2.1a; Vait. 16.6 which reads yajūṣi
yajñā; Kaus. 23.1.

II.2.12

When he (the Brahman) receives such words (from the Adhvaryu), Brahman, the Soma has dropped down,¹ he (the Brahman) touches the Soma and recites over it the verse 'The god Savitṛ deserves our adorations, he is invoked by men during the day. He who distributes the riches to men, may he bestow upon us the best wealth now'. Then he offers (clarified butter on it) with the seven verses (beginning with) 'The fires, which are within the waters'.⁴ Whatever part of it (the Soma) has dropped down, he takes it the call 'svagā'⁵ (i.e. offers) in the fire. Agni is the support of the benevolent offerings. And then marching forward (from the Havirdhāna hut to the Uttaravedi) he offers⁶ oblations pertaining to the drops with the verse 'The drop which has fallen down';⁷ whatever drops of Soma being pressed fall down, or if a Soma-stalk falls down, he (the Brahman) makes for them the call 'Svagā' (i.e.offers) in the Āhavaniya fire for him. The Āhavaniya fire is the support of the offerings. He offers with the verse 'Whatever drop of yours falls down, a drop, indeed, is very small', - 'Whatever shoot of yours, pressed by the arms, from the lap of

Dhispa (press-bowl), for pressed by the arms it 'rops down from the two press-bowls; -, that from the Adhvaryu or from the strainer,-, that I offer to you in my mind characterised by Vasat,- whereby it becomes for him as an offering characterised by the calls Vasat and Svaha.⁹

1. [✓]Kāth S reads askān for askan of GB⁷ Kāth S 34.13; Vait. 16.15.
2. RV 4.84.1; Kāth S 34.13; TS 3.7.13.4; Vait. 16.15.
3. The seven verses recited at the time of offering of the sacrificial gifts are AVS 3.21.1-7.
4. Vait. 16.16.
5. For svaga + kr (svagākarati), see EGGERLING, SBE XII, p.24, f.n. According to him, Svaga,? literally means "self-go i.e. success to him, he renders it as "he wishes him good speed". But in GB it seems to be an auspicious call like Svaha, Samyam etc.
6. GB reads hōmān iuhvati, but one would expect the sg.form iuhvati for iuhvati of GB, since the other finite verbal forms are also in sg., moreover, the Brahman-priest makes these offerings, therefore, in all probability, sg.form is desired.
7. See Vait. 16.17, P of RV 10.17.11; AVP 20.12.7; TS 8.2.7.3; Mai S 2.7.18; Kāth S 20.5 etc.
8. RV 10.17.12; AVP 20.12.8; VS 7.26; TS 3.1.10.1 [✓]SB 4.2.5.2 reads grayucruto dhisnayor uasithat, in place of bahucruto dhisnaya uasithat of RV, V. and GB
9. Cf. SB 4.2.5.2.

II.2.13

The¹ seers could not see Indra face to face; Vasiṣṭha alone saw him face to face; he (Indra) was afraid 'lest he (Vasiṣṭha) may proclaim me to other seers'. He said 'Holy lore

(Brāhmaṇa) I shall preach you so that offspring would be generated with you as their priest; therefore do not proclaim me to other seers! He preached him these Stomabhaṅgas; therefore offspring were generated with Vasiṣṭha as their priest;² Stom, indeed, is a share belonging to them (Stomabhaṅgas), that is why the Stomabhaṅgas have their so-called name. 'You are the ray; to you for dwelling.³ The dwelling, indeed, is the gods; he indeed, announces the sacrifice to the gods. 'You are advance; to you for the right.⁴ The right, indeed, is men; and he announces the sacrifice to men. 'You are following;⁵ you are connection;⁶ you are cross-piece (on the chariot-pole);-these (three formulas), indeed, are the three worlds, and thus he makes the sacrifice to find support in these worlds. 'You are a prop;⁷ thus he wins gain. 'You are blowing forward;⁸ you are blowing after;⁹ thus he makes a pairing.¹⁰ 'You are the eager;¹¹ you are the appearance;¹² you are Suditi. (He says) the Vasus are eight, the Rudras eleven, the Ādityas twelve, the speech thirty-second and avara the thirty-third;- these, indeed, are the thirty-three gods; he announces the sacrifice to the gods. 'You are force; to you to the fathers.¹³ Thus indeed, the strength and the fathers he connects. 'You are the thread;¹⁴ to you for offering. Thus indeed, the offspring and cattle he connects. 'You are wealth;¹⁵ to you for the plants. He, indeed, makes the sacrifice to find support in the plants. 'You are victorious in the battles; to you for cattle.¹⁶ Thus

cattle and' offspring he connects. 'You are the victorious;
Sohāin, indeed, is the thunder-bolt; that a distorted
thunderbolt; therefore this (sacrifice) is distorted by
others. 'You are Nāthu (?)'. Prajāpati, indeed, is seventeen-
fold, thus he attains Prajāpati.

1. This section begins with the legend connected with the origin of the Stomabhas, substantially the same as T. 3.5.2.1, except that G. omits very significantly the statement: tāñcī vasiñkha krahñā kuryat, which is, of course, contrary to the doctrine of the Atharvan ritualists. See H.C. 6 (1920), IV and G., 370, p.119. Cf. T. 3.5.2.2; Math 5 37.17; T. 3.5.3.1-8; PB 18.5.24.
2. See Vedic Index II, p.7.
3. T. 3.5.2.2; Math 5 17.7; PB 1.9.1; Vait. 17.4.
4. Math 5 17.7; PB 1.9.2; Vait. 20.13 (T. 3.5.2.2 reads shirmātva for sharmātva of G.).
5. G. reads anitir asī (?) which according to P. and H.C., an-asī, is simply a blunder for anyitir asī. The reading anyiti-, found often as a formula, seems to be plusi i.e. T. 3.5.2.4; Math 5 17.7; PB 1.9.3; Vait. 20.13.
6. T. 4.4.1.1; Math 5 17.7; PB 1.9.4; Vait. 20.13.
7. T. 4.4.1.1; Math 5 17.7; PB 1.9.5; Vait. 20.13.
8. T. 3.5.2.2; Math 5 17.7; PB 1.9.6; Vait. 21.14.
9. G. reads pravayñ abhiñsi, this seems to be a corrupt reading; it should be extended so as to agree with the parallel passage T. 3.5.2.3 which reads pravayñ snuñsi.
10. T. 3.5.2.3; Math 5 17.7; PB 1.9.9; Vait. 22.4.
11. T. 4.4.1.2; Math 5 17.7; PB 1.9.10; Vait. 22.4.
12. Math 5 17.7; Vait. 22.17.
13. T. 3.5.2.3; Math 5 17.7; PB 1.9.12; Vait. 23.26.
14. T. 3.5.2.3; PB 1.10.1; Vait. 26.1.
15. T. 3.5.2.4; Math 5 17.7; PB 1.10.2; Vait. 25.1.
16. T. 3.5.2.4; Math 5 17.7; PB 1.10.3; Vait. 26.1.

17. R̄g 8.39.5.

18. Vait. 27.16 reads नः भूत्वा सौ गतादाशा.

II.2.14

'You are overlord;¹ you are the supporter;² you are the glider;³ you are the bestower of strength.⁴ Outbreathing,⁵ inbreathing, sight and hearing - these have made man.⁶ He goes to life, it is for propagation.⁷ You are the Trivṛt;⁸ you are the Pravṛt;⁹ you are the Anuvṛt; thus he makes a pairing.¹⁰ You are the ascender;¹¹ you are the fore-mounter;¹² you are the after-mounte^r;¹³ you are the mounter; (you are) indeed Prajāpati.¹⁴ You are the wealth;^y you are the brilliant; you are the gainer of good; (you are) indeed the support.
 'You are approach; you are going together; you are going up;¹⁵ you are going out; (you are) indeed the failure, whereby Savitṛ imprecated him (the Brahman) for the sake of the gods; because of it the gods became prosperous; and imprecated by Savitṛ alone they chant (the Stotras) and become prosperous. (Brahman impels the Udgātṛ); Do you chant (the Stotra) for Bṛhaspati; for Bṛhaspati belonging to the Aṅgirases is the Brahman (-priest) of the gods.
 With his (Bṛhaspati's) consent (the Brahman) should impel with 'Om, 'Būr, Janat', in the morning-pressing. With the Rk-verses which are accompanied on both sides with the protected (yāhritis) of the Atharvans and Aṅgirases (i.e. of the Atharvaveda) - with such protected ('Antris) do you chant (the Stotras). (He impels) in the midday-pressing

with -' Om, Bhuvah, Janat'. With the Yajus-verses accompanied on both sides with the protected (yāñgṛtis) of the Atharvans and Āṅgirases (i.e. of the Atharvaveda)-with such protected ('mantras') do you chant (the Stotras). (He implies) in the third pressing with -' Om, Svah, Janat'.

With the Sāman- verses accompanied on both sides with the protected (yāñgṛtis) of the Atharvans and Āṅgirases (i.e. of the Atharvaveda)- with such protected (mantras) do you chant (the Stotras). And if the Soma-sacrifice is an Ahna, Uktiya, Yojasīn, Vājapeya, Atirātra or Aptoryūman (form of the Soma-sacrifice); then he (the Brahman) conments him (to the Ṛgātṛ) to utter aloft (the Stotras) with all these yāñgṛtis: 'Om, Bhūp, Bhuvah, Svah, Janat, Vṛdhat, Varat, Puhat, Mahat, Tat, Nam, Om';¹⁷ 'United with Indra do you chant. You sing and recite for me (the Maruts) who are possessed of Indra. He who knows thus and he who knowing thus offers sacrifice with the Stomabhāgas, becomes possessed of strength, prosperity and becomes most dominating.'

1. ऋ 5.3.6.2.

2. ऋ 13.3.36; ऋथ ८ 17.7; वा 1.10.6; वाई. 26.1.

3. ऋ 1.4.14.1; वा १ ३.१२.१३; ऋथ ८ 17.7; वा 1.10.7; वाई. 26.1.

4. ऋ 4.4.1.3; ऋथ ८ 17.7; वा 1.10.8; वाई. 26.1.

5. According to DR. P. L. SHASTRI, J. 9, Ex 3, p.11, this sentence is an example of 'Proleptic Subject Nominative'.

6. वा 16.9; ऋ ३.५.२.६; ऋथ ८ 17.7; ऋ 1.10.9; वाई 26.3.

7. Ibid.

9. Kāth S 17.7; PB 1.10.9; Vait. 26.8.

10. Vait. 26.11.

11. TS 4.4.1.3; Kāth S 17.7; PB 1.10.10; Vait. 26.11.

12. T 3.5.2.5; Kāth S 17.7; PB 1.10.10; Vait. 26.11.

13. T 4.4.1.3; PB 1.10.10; Vait. 26.11.

14. T 3.5.2.5; Kāth S 17.7; PB 1.10.11; Vait. 26.14.

According to KÜHN, HGS XIX (TS Tr.), p.340, f.n.3, the reading yaśvastih is confirmed by all parallel texts, but in Kāth S 37.17 yaśvastih is read by von SCHERER who gives no variant.

15. VS 16.9; PB 1.10.12; Vait. 27.27.

16. This section shares with Vait. 17.6; for the list of Atharvan vyahrtis cf. GS 1.3.3; this section also prescribes the use of om and janat, one on each side of the ordinary ones (e.g. om bhūr janat).

17. See Vait. 17.6.

18. (AB 5.34 reads indrayantah stūdhvam); Vait. 17.4.

II.2.16

¹ He who knows the extended and gone back Stomabhāgas
he should be (appointed as) the Brahman (-priest) at the Soma-
sacrifices being performed simultaneously by two rivals.²

'Chant (Sāmans) for food;³ chant (Sāmans) for strength;⁴ chant
at the impulse of the god Savitṛ. 'We invoke you-Bṛhaspati;⁵
Prajāpati; the Vasus, the gods; the Rudras, the gods; the
Ādityas, the gods; the Sādhyā-gods; the Āptyas, the gods; the
Viśve Devas; all the gods- all from all sides.⁶ 'May it
(strength) belong to our people alone, may he impart strength
to us here;⁷ - these, indeed, are the extended and gone back
Stomabhāgas-; and then he (the Brahman) while muttering

repeatedly over them (the Stomab̄hāgas) should look at the
 Brahman of the enemies (i.e. of the opposite party). Then
 their Brahman (-priest) falls headlong; then the sacrifice
 and then the sacrificer. When the sacrificer has fallen head-
 long, that place on which spot they offer sacrifice, falls
 headlong (also)⁹ in which half part (of the sacrifice) they
 perform sacrifice. The gods and the Asuras extended (=per-
 formed) the concurrent two Soma-sacrifices. Br̄haspait belonging
 to the Aṅgirases was the Brahman (-priest) of the gods. He
 (Br̄haspait) while muttering repeatedly over the extended and
 gone back Stomab̄hāgas beheld the Brahman of the Asuras. Then
 their Brahman fell headlong, then the sacrifice and then the
 Asuras.

1. The value of the Stomab̄hāgas in overcoming the concurrent sacrifice of a rival is described in this section. Moreover, it gives the Brahmical explanation of Vait. 17.7.
2. See GAHRÉ'S translation on Vait 16.6; f.n.6, where he remarks that "yidardha ist synonym mit Saṁsava (S.dass i-PW); der Ansteller eines gleichzeitigen Somaopfers heißt Savṛtasoma". Vait. 17.7; GB 2.2.11; cf. Savṛtayajña GB 2.2.24.
3. Vait. 17.7.
4. Kāṭh 8 34.18; Vait. 17.7.
5. TB 3.2.7.1; Vait. 17.7; Śān ŚŚ 6.3. 6; SB 4.4.6.6. SB reads stuta savituh prasave, this passage of GB and Vait. 17.7 reads savē in place of prasave of other texts.
6. Vait. 17.7.
7. Ibid.

8. CHALM., Vait. (Tr.), p.47, renders the expression atmanabhasanam unary unari etc. as: "flüstere er (der Brahman jedesmal) außer den Stomabhagas" i.e. "he (the Brahman) mutters on every occasion outside the Stomabhagas". But According to GHOBAL, III XXIV (3-4), p.49, f.n.23, the expression unary unari bears the sense of 'repeatedly', 'continuously' thus he translates it as "he (the Brahman) mutters repeatedly over the Stomabhagas".

9. See CH TEL, op. cit., § 59, Ex 103, p.174.

II.2.16

The¹ gods were deprived of the sacrifice, they re-won it (the sacrifice) from the place of the Āgnidhra's altar. Therefore, this place of the Āgnidhra (fire) is invincible. In that he spreads (the fire) from the Āgnidhra fire-place to the Dhisnyas (hearths); thereby he again extends (=performs) it (the sacrifice) for the defeat (of the Asuras). They, indeed, glide (noiselessly and with blended body) when they proceed for the chanting of the Bahispavamāna- stotra, ^{As soon as the Bahispavamāna- stotra} has been chanted, (the Achvaryu) says, 'O Agnīsh, spread out the fires (on the Dhisnyas), spread the strew, accomplish the sacrificial cakes. Indeed, having re-won the sacrifice they come extending it again. At two pressings (the Āgnidhra) spreads out fires by means of embers, at the third with (flaming) splinters, for glory indeed he makes it fit.² The Raksases were desirous of destroying the sacrifice of the gods from the southern direction; to them (the Raksases) they snote away from the Āgnidhra fire-place; on account of it the Agnīdh (-priest) stands facing towards the south and he recites the ejaculatory response; (it serves) to overcome the sacrifice and to slay the Raksases.

1. See Vait. 17.12-13.1; cf. SB 4.2.5.11.
2. TS 6.3.1.2; SB 4.2.5.11; Vait. 17.12.
3. See TS 6.3.1.2.

II.2.17

Now they say ; On what account do [the priests (who are chosen)] offer (the four) selection-offerings (i.e. the oblations on the appointment of the priests) only in a Soma-sacrifice and not in an oblation-sacrifice (*hayavainā*)? That which is an oblation-sacrifice that, indeed, is an imperfect divine-offering; and that which is a Soma-sacrifice that, indeed, is a perfect divine-offering. On account of it they offer selection-offerings in a Soma-sacrifice alone (with the formulas): 'May I be pleased with speech;² may I be pleased with the lord of speech.³ O divine speech, may you place me into that which is the sweetest of speech.⁴ Hail to speech; hail to the lord of speech; hail to Sarasvatī, hail to Sarasvatī.⁵ In front he offers with the Mantra preceded by 'वाहा'. On account of it the speech which is let loose hereafter that carries the sacrifice with mind, with mind to the later oblation and with mind is the mind pleased. Now some offer seven oblations saying that seven metres are applied for every Mantra. Just as a girdle is put round for carrying what is pure and what is impure; similarly are these Mantras employed for carrying away what is fit for sacrifice and what is not fit for sacrifice. The regions of the gods are towards the east of the Dhisnyas (hearths) and of men towards the west. Therefore, the Dhisnyas (hearths) should not be approached towards the east by one who is drinking

Soma. This (world) is human; (from here) they mount the region of the gods, the Āgnīshṭha's (hearth) and the Sadas respectively are their (those who mount) above and outlet. He who without knowing this moves about (in the sacrificial place), is subjected to distress; and he who knowing this moves about, is not subjected to distress (which is) connected with the Dhiṣpya (hearth).

1. Cf. Vait. 18.6.

2. TS 3.1.10.1; KB 10.6; Vait. 18.6.

3. Ibid.

4. TS 3.1.10.1; Vait. 18.6.

5. TS 3.1.10.1; Ṛg 1.3.1; KB 10.6.

II.2.18

The¹ sacrifice, indeed, is Prajāpati; in it are all desires, all Iṣṭis, all immortality. The Dhiṣpyas (hearths) are its guardians. While entering the Sadas one pays homage to them (the Dhiṣpyas) with the words 'Homage, homage,² for the gods do not place aside the homage. Reverenced, they, let the performer pass on. Therefore, he proceeds to this Prajāpati, the sacrifice; (with the words) 'Homage, homage; for the gods do not place aside the homage. Thus, herein the sacrificer attains all desires, attains all desires.

1. This section is copied almost verbatim from KB 13.1; cf. Vait. 18.11.

2. TB 3.10.9.12; SB 13.1; ŚB 9.1.1.16; whereas Vait. 13.11 reads dhīṣṇyekhyo nāmō nāmāḥ. According to BLO & IMLD, AV and G, p. 73, p.170, "The mantra, dhīṣṇyekhyo nāmō nāmāḥ, Vait. 13.1, is allured to fragm entarily in §, as though the Vait. occupied the place of a śāṁhitā". BLO & IMLD's argument does not seem to carry much weight since this mantra-pratīka is also found in the other texts in the same form as it is found in this text. It is just probable that the author of the Vait. might have added dhīṣṇyekhyo with this mantra-pratīka which reading is lacking in earlier texts.

II.2.19

He who, indeed, knows those sitting in the Sadas to be the Gandharvas, he is subjected to distress caused by the Sadas. While he is about to enter into the Sadas than he should say¹; Homage to the spectator. Agni, indeed, is the spectator; to himself he (the sacrificer) gives to him (Agni). He who knows thus he obtains full life and does not perish before old age. After having entered into the Sadas he should say²; Homage to the hearer. Vāyu, indeed, is the hearer; to himself he, indeed, gives to him (Vāyu). He who knows thus he obtains full life and does not perish before old age. While entering into the Sadas he should say³; Homage to the proclaimers. Āditya, indeed, is the proclaimers; to himself he gives to him (Āditya). He who knows thus he obtains full life and does not perish before old age. When he has entered into the Sadas he should say⁴; Homage to the spectator. Brāhmaṇa, indeed, is a spectator; to himself he gives to him (Brāhmaṇa). He who knows thus he obtains full life and does not perish before old age. Those sitting in the Sadas, indeed, are the Gandharvas. Thus, he who without knowing these Sadasyas to be the Gandharvas, enters into the Sadas, is subjected to distress pertaining to

the Sadas; and he who knowing them moves about, is not subjected to distress pertaining to the Sadas. On account of ^{this} the Angirases say all (this) about the Sadas and they are not subjected to distress pertaining to the Sadas. And about whom he (the Brahman) were to wish they would not be subjected to distress pertaining to the Sadas; and on account of this he should say all (this) about the Sadas to them; and (thus) they would not be subjected to distress. And about whom he wishes (that he should perish) he (instead) perishes; whom he would like to tear off for their sake (for the sake of the Sadasyas), he (instead) perishes.

1. Kath. 8. 26.12; Vait. 18.15.
2. Vait. 18.12.
3. Vait. 13.15; Ap. ū 20.1.17.
4. Kath. 8. 26.12; Vait. 18.15.

II.2.20

Now¹ they say 'the sacrifice belongs to Indra, then why do two only at the morning-pressing use as offering verses for the Prasthita (-libations) verses manifestly addressed to Indra, namely, the Hotṛ and the Brāhmaṇacchāhaśin: 'This Soma drink to you,² is the offering verse of the Hotṛ; O Indra, to you as a bull we'³, is that of the Brāhmaṇacchāhaśin. The others (other priests) recite the Yajyās addressed to various deities; how are their verses connected with Indra? The Maitrāvarupa uses as offering verse '⁴To Mitra we invoke; 'Varuna for the

drinking of Soma;⁵ whatever contains (the word) 'drink' that
 is a symbol of Indra; thereby he delights Indra. 'O Maruts,
 in whose dwelling;⁶ this the Potr uses as offering verse;
 (whose next portion is) 'He is best protected of men; Indra
 is the protector; this is a symbol of Indra; thereby he
 delights Indra. 'O Agni, bring here the wives;⁷ this the Neṣṭṛ⁸
 uses as offering verse; (whose next portion is) 'Tvastṛ for
 the drinking of Soma;⁹ whatever contains (the word) 'drink'
 this is a symbol of Indra; thereby he delights Indra. 'To
 him whose food is the ox, whose food the (barren) cow'¹⁰ the
 Agnīdh uses as offering verse (whose next portion is); Soma-
 backed,¹¹ the creator; the creator is Indra; for this is a
 symbol of Indra; thereby he delights Indra. 'Indra and Agni,
 you have excellent wealth; come here with those gods who
 move in the morning for the drinking of Soma;¹² this is the
 offering verse of the Acchāvāka, which is perfect in itself.
 So, indeed, are these verses to Indra (perfect in their form);
 in that they are addressed to various deities; thereby he
 delights the other deities. In that they are in the Gāyatrī
 (metre), thereby they are connected with Agni; with them
 (the verses) the triad (i.e. Indra, all the deities and Agni)
 is attained.

1. This section is purloined word for word from AB 6.10.

2. RV 3.65.3a; AB 6.10; KB 19.6.

3. RV 3.40la; AV 20.1.1a; AB 6.10; B 24.3; Vait. 19.6.

4. RV 1.23.4a; SV 2.143a; AB 6.10; KB 28.3; PB 11.7.3.

5. RV 1.23.4b; SV 2.143b; AB 6.10.

6. RV 1.86.1a; AVS 20.1.2a; VS 3.31a; TS 4.2.11.1a; AB 6.10; KB 28.3; SB 4.5.2.17.
7. RV 1.36.1c; AVS 20.1.2c; VS 3.31c; TS 4.2.11.2; AB 6.10; SB 4.5.2.17c.
8. RV 1.22.9a; VS 26.20a; AB 6.10; KB 23.3.
9. RV 1.22.9c; VS 26.20c; AB 6.10.
10. RV 3.43.11a; AVS 3.21.6a; AVP 3.12.6a; TS 1.3.14.7a; Mai 3 2.13a; Kath 3 7.16a; AB 6.10; SB 23.3.
11. RV 3.43.11b; AVS 3.21.6b; AVP 3.12.6b; TS 1.3.4.7b; Mai 3 2.13.13b; Kath 3 7.16; AB 6.10.
12. RV 6.38.7a; AB 6.10; KB 23.7; SB 2.3.15a.

II.2.21

All¹ of them, indeed, at the midday (-pressing) use for the Prāthīta libations² verses manifestly addressed to Indra. Some use verses containing (the words) 'penetrate towards'. The Potr uses as offering verse 'Drink the Soma towards which o dread one, you have penetrated'.³ The Mitravarupa uses as offering verse 'You drink it, who are impetuous, penetrating'.⁴ The Brāhmaṇacchāmin uses as offering verse 'You drink as of old; let it delight you'.⁵ The Potr uses as offering verse 'Come here, Soma-lover they call you'.⁶ The Nestṛ uses as offering verse 'Yours is this Soma; you come here'.⁷ The Achāvaka uses as offering verse 'For Indra the Soma draughts found'.⁸ The Agnidh uses as offering verse 'Filled is his cup; hail!'.⁹ Thus these verses contain (the words) 'penetrate towards'; Indra did not win in the morning-pressing; with these (verses) he 'penetrated towards' the midday-pressing. In that (midday-pressing) with these (verses) he 'penetrated towards' the midday-pressing, therefore, these verses do contain (the words)

'penetrate towards!'

1. This section is copied verbatim from AB 6.11.
2. For the Prasthitas, see Āś 5.5.19 and Śāṅ 7.17.6-11.
3. RV 6.17.1a; AB 6.11.
4. RV 6.16.2a; AB 6.11; TB 2.6.8.1a.
5. RV 6.17.3a; AVS 20.3.1a; AB 6.11; TB 2.6.8.11a.
6. RV 1.124.9a; AVS 20.8.2a; AB 6.11.
7. RV 3.35.6a; VS 26.23a; AB 6.11.
8. RV 3.36.2; AB 6.11; TB 2.4.3.12.
9. RV 3.32.15a; AVS 20.3.3a; AB 6.11.

II.2.22

As¹ to this they say '(knowing that) the third pressing is connected with Indra and the R̥bhus, then why does he, the Hotṛ alone at the third pressing use for the Prasthita libations² what is manifestly (a verse) to Indra and to the R̥bhus? O Indra with the R̥bhus, full of strength, the well-blended,³ while the others (other priests) use (verses) to various deities and how are these (verses) connected with Indra and the R̥bhus? The 'aitrāvaruṇa' uses as offering verse 'O Indra and Varuṇa, drinkers of the pressed (Soma) drink this pressed (Soma-juice); in 'Your chariot the sacrifice for the enjoyment of the gods', he, indeed, mentions many; that is a symbol of the R̥bhus. The Brāhmaṇacchāmsin uses as offering verse 'O Ar̥haspati, you and Indra, drink the Soma'; in 'Let the drops well-formed enter you', he, indeed, mentions many; that is

a symbol of the R̄bhus. The Potr uses as offering verse 'May
 the steeds, swift steading, bring you here; in 'Swiftly
 leaping, come you (the R̄bhus) forward by means of their arms
 (i.e. on their backs), he, indeed, mentions many; that is a
 symbol of the R̄bhus. The Neṣṭr uses as offering verse 'You
 come to us as at home, easily invoked; in 'You come, he,
 indeed, mentions many; that is a symbol of the R̄bhus. The
 Aechāvaka uses as offering verse 'O Indra and Viṣṇu, drink of
 this sweet drink; in 'The sweet Soma juices of you two have
 come; he, indeed, mentions many; that is a symbol of the
 R̄bhus. The Āgnidhra uses as the offering verse 'This praise to
 Jatavedas who does deserve it; in 'Like a chariot let us
 magnify with devotion, he, indeed, mentions many; that is a
 symbol of the R̄bhus. So, indeed, are these verses addressed
 to Indra and the R̄bhus. In that they are addressed to various
 deities, thereby he delights the other deities. In that they
 consist mainly of Jagati verses, and the third pressing is
 connected with the Jagati, indeed, (they serve) to make the
 pressing perfect.

1. This section is copied verbatim from AB 6.12.6 ff.
2. For the Prasthita libations see Āś 5.5.19; Śāh 5.8.4-12.
3. RV 3.60.5a; AB 6.12.6.
4. RV 6.68.10a; AVŚ 7.58.1a; AVP 20.6.5; AB 6.12.7; OB 2.4.15.
5. RV 6.68.10c; AVŚ 7.58.1c; AB 6.12.7.
6. RV 4.60.10a; AVŚ 20.13.1a; AB 6.12.8; OB 2.4.16a; Vait. 22.21.

7. RV 4.50.10c; AVS 20.13.1c; AB 6.12.8.
8. RV 1.85.6a; AVS 20.13.2a; AB 6.12.9.
9. RV 1.85.6b; AVS 20.13.2b; AB 6.12.9.
10. RV 2.36.3a; VS 26.24a; AB 6.12.10.
11. RV 6.69.7a; AB 6.12.11; GB 2.4.17.
12. RV 6.69.7c; AB 6.12.11.
13. RV 1.94.1a; AVS 20.13.3a; Mai S 2.7.3; AB 6.12.12; PB 13.8.1; AA 1.5.3.14; AVP 12.1.1a.
14. RV 1.94.1b; AVS 20.13.3b; SV 1.66b; Mai S 2.7.3b; AB 6.12.12; AVP 12.1.1b.

II.2.23

They (the priests) utter the speech containing (the word) 'discerning' and proclaim the speech containing (the word) 'satisfied'. They address the holy lore (Brāhmaṇa) belonging to Prajāpati with the word 'satisfied'. They speak the truth. Now the sight is truth (deposited) among men; therefore to him who narrates they say 'Have you seen?' If he replies 'I have seen', then they believe him. But if a man himself sees, he does not believe even many (other persons)². Therefore, they utter the speech containing (the words) 'discerning' and 'satisfied'; their speech is uttered as essentially true.³

1. See BLOOMFIELD, AV and GB, § 73, p.120; also AB 1.6.3 ff. For yicakanavati and canasitavati speech cf. Baudh SS 6.6; Vaikh SS 12.11.

2. See AB 1.6.3 ff.

3. Cf. ibid.

II.2.24

The New and Full-moon sacrifices, indeed, are an oblation offered at the same time.¹ To somebody's sacrifice do the gods come and to somebody's do not come. This day (i.e. the day of the New-moon and Full-moon sacrifice) is common to all the sacrificers; therefore, he (the sacrificer) should receive the divinities on the previous day. He who, indeed, receives the divinities on the previous day, to his sacrifice (the divinities) come on the following day.² Therefore, he should mutter the four verses of the Vihavya hymn.³ They are considered to be the knowers of the sacrifice and the Soma sacrifice is considered to be coming together; thus, the sacrifice comes together with the sacrifice.

1. For the saptayajna (according to the eds of M and K saptayajna) see Lühr's note on Vait. 16.6; and cf. GB 2.2.11; 18.

2. See OETHEL, op. cit. § 69, Ex 37, p.179. See Rath 3 31.15.

3. RV 10.128 is called the Vi havya hymn.

PRAPĀTHAKA III

II.3.1

The¹ Vaṣṭṛ call is a vessel of the gods; in that he says the Vaṣṭṛ call; thus indeed, with a vessel of the gods he delights the deities. And when he says '(the oblations) becoming eagerly desirous' he delights (the deities) in regular order; so indeed, he delights those deities. In that he says a second Vaṣṭṛ call.² Just as in this world a man delights horses or cows by renewed attention, so indeed, he delights the deities (by renewed attention); in that he says the second Vaṣṭṛ call. 'These fires they worship' they say 'the Dhiṣṇyas (altars or hearths); then why do they offer in the former fire; and say Vaṣṭṛ call in the former?³ In that with 'O Agni, enjoy (the portion of) the Soma', he says the second Vaṣṭṛ call, thereby he says the Vaṣṭṛ call and delights the Dhiṣṇyas. 'They partake of the Soma draughts when complete,⁴ they say 'for whom he does not say the second Vaṣṭṛ call; then they say, What now is the Svīṣṭakṛt portion of Soma? In that with 'O Agni, enjoy (the portion of) the Soma', he says the second Vaṣṭṛ call, thereby they partake of the Soma draughts when complete; they say '⁵ This is the Svīṣṭakṛt portion of the Soma; in that he says the second Vaṣṭṛ call.'

1. This section is copied almost verbatim from AB 3.5.

2. See KEITH, HGS LXV, p.163, f.n.2 under AB 3.5. According to him "the term means that there is a second yā u 3 sat with the words somasvā'ne yihī 3 (see HILLEBRAND,

Ritualliteratur, p.102; CALAND and HUNRY, L' Agnitione, p.234). Cf. As SS 5.5.19; Śāṅ SS 7.3.6; Vait. 13.10; Āp SS 19.3.1. The repetition of the yāusat follows from As SS 1.5.5; Śāṅ SS 1.1.39, and the words above are not the anuyāusatkara. It is correctly explained by BR VI.324:

3. AB 3.5.4; Āś SS 5.5.19; Śāṅ SS 7.3.4; Vait. 19.10; Āp SS 19.3.1.
4. The parallel passage AB 3.5.5 reads gāmāsthitan in place of gāmāsthitan of GP.
5. See KEITH, HOB XXV, p.165 , f.n.1, under AB 2.28.

II.3.2

The¹ Vasat call is a thunderbolt; he (the sacrificer) should think of him in mind whom he hates, then he should say the Vasat call; indeed, he places the thunderbolt in him (i.e. in that form). In the Vasat call he says (the word) 'six; the seasons are six; (it serves) to win the seasons. He says the Vasat as the Vasat call; vau is yonder (sun), sat (six) the seasons; thus indeed, he places him in the seasons, he establishes him in the seasons. As to this (Miravyadant) Vaidū² used to say 'These six he thereby establishes; the sky is established on the firmament, the firmament on the earth, the earth on the waters, the waters on truth, truth on the holy-power (Brahman), the holy-power on fervour. Indeed, these deities which are worth finding support³ they find support, and later on all this finds support (whatever is worth finding support); and he who knows thus he finds support with offspring and cattle.

1. This section is modelled after AB 3.6.

2. The parallel text AR 3.6.3 reads hiranyadanabaida, whereas GB has short form yāda in in place of baida of AB. Cf. KEITH, AA 2.15, p.206, f.n.6; and see, Vedic Index II, p.536.

3. G's edn reads pratisthanāvāḥ, whereas the correct reading should be pratisthanāḥ which is found in the edns of M and K.

II.3.3

Indeed,¹ there are three Vāṣṭṛ calls- the thunderbolt, the hider of his abode, the empty. The Vāṣṭṛ call which he makes aloud and forcibly is the thunderbolt; it he hurls as missile at the rival who hates him to lay him low whom he should lay low.² Therefore the Vāṣṭṛ is to be said by one possessed of rivals. That which is even, continuous, and without loss of (part of) the verse,³ (that) is the hider of his abode; on it (the Vāṣṭṛ call) depend offspring and cattle; there the Vāṣṭṛ call is to be said by one desiring offspring and cattle. That one wherein the ḫāṭ fails,⁴ is the empty; he empties himself, he empties the sacrificer; the utterer of the Vāṣṭṛ call becomes worse, he becomes worse for whom he says Vāṣṭṛ call. Therefore, he should not desire it. 'He should, indeed, consider the good and evil of the sacrificer', he used to say 'Whose utterer of the Vāṣṭṛ call is he?⁵ He should do to him herein as he may desire. If he were to desire of a man 'As he has been before sacrificing, so let him be after sacrificing', he should say the Vāṣṭṛ call for him as he recites the ḫāṭ for him; thus indeed, he makes him the same. If he were to desire of a man 'Let him be worse', he should recite the ḫāṭ for him in a more raised tone; he should say the Vāṣṭṛ call in a more depressed tone; thus indeed,

he makes him worse. If he were to desire of a man 'May he be better', he should recite the *ṛg* for him in a more depressed tone, he should say the *Vasat* call in a more raised tone; thus indeed, he makes him better. From prosperity he places him in prosperity.

1. This section is copied verbatim from AB.3.7.
2. Gb reads staritave, whereas the parallel text AB 3.7.3 reads staritavi.
3. The parallel text AB 3.7.4 reads atha vah samāh sañtato-
nirhanarcāh sa dhīnacchat, whereas Gb reads atha vah
sāñtato nirhanacāmat sva dhīnacchat. The reading nirhanacāmat of Gb is most corrupt; there, one would like to amend the text in accord with the parallel text AB 3.7.4 which reads anirhanarcāh.
4. According to Jayana (AB 3.7.6) *sat* = *vast* and the loss is a low pronunciation. In MEPP's opinion (see K.V., p.169, f.n.2 under Ab 3.7) "the sense seems to be that the *sat* is lost through imperfect utterance!"
5. The parallel passage AB 3.7.8 reads yo'sya hotā svāt for yo'ava yaṣṭaarta bhavati of Gb.

II.3.4

He should say the *Vasat* call while meditating on the deity in mind for whom the oblation is taken; thus indeed, openly he delights that deity; before all eyes he receives (offers to) the deity.¹ By means of the *ṛg* the *Vasat* call is to be jointly uttered; it is for joining (with the sacrifice). He who knows thus, is joined together with offspring and cattle.

1. Cf. AB 3.8.1; Nir. 3.22.

II.3.6

The¹ Vāsat call is a thunderbolt; indeed, it shines when hurled if not appeased. Hardly any one knows the appeasing or foundation thereof.² From it even now there is often death, as it were. Of it the appeasing and foundation is 'Speech.'³ (Therefore) after every Vāsat call he should recite as accompaniment 'Speech.' With 'O Vāsat call, do not injure me; let me not injure you; with the great I invoke mind,⁴ with cross - breathing body;⁵ you are a support;⁶ while winning support he may make me attain support. As to that he³ used to say 'That is long, yet it is impotent.' With 'Force, strength, force,' he should recite it (with the Vāsat call) force and strength are the two dearest forms of the Vāsat call; indeed, he makes it (the Vāsat call) prosperous with its two forms; with dear form he does prosper who knows thus.

1. This section follows AB 3.3.2 ff.

2. See J. G. RUDA, Loca-world and Heaven in the Veda, (Amsterdam 1966), p.31. According to him "A *pratisthā* means stability and protection against the ever impending dangers and disasters of the unstable and transitory mundane condition, steadiness and stability which extend themselves into the transcendental spheres and are indispensable for any form of well-being and happiness". On the expression santi-, see D.J. HORN, Santi (A contribution to Ancient Indian Religious Terminology), ('s-Gravenhage 1951). The term santi- refers to "impunity from dangerous influences, appeasement, 'peace, the state of being faustus'".

3. AB 3.3.2, SB 2.2; AĀ 5.1.6.9 etc.

4. AB 3.3.3.

5. Ibid.

6. Ibid. G's edn reads pratisthisi which reading should be emended to pratisthasi.

7. The parallel passage AB 3.3.3 reads pratisthām gaccha pratisthām sa gamaya, whereas GB (the edns of M and K) has gacchan and gamayat for gaccha and gamaya of AB. G's edn reads gaccha in place of gacchan of the edns of M and K. Here I have adopted the reading gacchan ... gamayat.

8. As Gauṣītaki is often cited in Kb, so Aitareya is meant in the parallel passage AB 3.3.4. In this passage the word sa seems to refer to the bhr̄gyavakirovid i.e. to the knower of the Atharvaveda.

9. AB 3.3.4.

II.3.6

Indeed,¹ the Vasat call is speech and outbreathing and inbreathing; they (Viz. speech, outbreathing and inbreathing) depart in different directions whenever the Vasat call has been uttered.² Then he accomplishes with 'Speech, force, strength; force, outbreathing and inbreathing be in me;³ and indeed, the Rotr establishes speech and outbreathing and inbreathing in the self. He lives a full life who knows thus; he does not perish before old age. He touches (when the Soma is drunk) with the verse 'O drop, be propitious when drunk; O Soma, be highly gracious (to us) like the father to the son. O Soma, highly extolled and energetic (in love) as a friend to a friend, may you extend our (span of) life to live long'.⁴ If not touched this (drink) is liable to destroy the life of the sacrificer (thinking) 'An unworthy one is partaking of me'. In that he touches (himself) with it, thus

indeed, he prolongs life for him. With the two appropriate verses 'Swell up'⁵; and 'Let the milk unite for you'; they make the gullet full: that which is appropriate in the sacrifice (that) is perfect.

1. The former part of this section follows AB 3.8.9-11.
2. See G.R. FRIEDL., op.cit., § 60, Ex 32, p.224. This sentence according to op.cit. is an example of 'the Absolute Locative'.
3. VS 36.1; AB 3.8.9; Vait. 19.9.
4. RV 8.48.4; Vait. 19.18.
5. The latter part of this section is reproduced with a verbal change from AB 7.33.6 ff.
6. RV 1.91.16 and 18.

II.3.7

The¹ offerings to the seasons² are the breaths; in that they proceed with the offerings to the seasons, thus indeed, they place the breaths in the sacrificer. Six (priests) recite the Yājyā containing (the word) 'With the season (ṛtunā)'; thus indeed, they place outbreathing in the sacrificer; four (priests) recite the Yājyā containing (the word) 'With the seasons (ṛtubhiḥ)'; thus indeed, they place inbreathing in the sacrificer; subsequently twice (the word) 'With the season (ṛtunā)'; thus indeed, they place cross-breathing in the sacrificer. This collected breath is divided³ in three ways-outbreathing, inbreathing and cross-breathing. Therefore, if the sacrificer were to be intensified elsewhere

than this (offering to the seasons) he lives a full life; he prospers in this world and attains imperishable immortality in the world of heaven. These offerings to the seasons are, indeed, these vital airs. Therefore, after it they without taking in breath⁴ recite the offering verses, it is for the continuity of the breaths, in the offering the breaths are continued, as it were; and the seasons, indeed, are the offerings to the seasons. The second *Vasat* call is an ending. If one were to utter the second *Vasat* call (in connection with the seasonal offerings) he would put an end to the endless seasons; if any one were to say of him: 'He has put an end to the endless seasons, there will be a bad year', it would surely happen so.⁵

1. This and the next section treat the seasonal cups; and it is identical with AB 2.29.
2. AB 2.29 and KB 13,9 deal with the offerings of cups to the seasons; see LS 4.3.1; AS SS 5.8; Sah SS 7.3; cf. TE 6.5.3.2. The twelve seasonal cups are drawn alternatively by the *Ashvarya* and *Pratiprasthātr*- the first two and the last two simultaneously, the others singly, so that the one enters the cart-shed while the other leaves. (For further details, see EGGELING, GBE X, VI, p.319, f.n.1). Thus the offerings to the seasons and various deities by the different priests are made, the gods being invited partake with the seasons.
3. The parallel passage AB 2.29.5 reads vihitah for vibhitah of OB.
4. G's edn reads anavanante ..., whereas the edns of M and K correctly read anvanam tato
5. See of TLL, on.cita, § 29, Ex.6, p.56. According to him "the reading of OB text in Bibl. Ind. samatisthi/yo dutkham anuhabisvatiti (the mss. read samatistivyo dutkham and samatistipainuh svanam) must be emended, as is

done in Gastra's edition, to agree with AB¹

The kh in dubkham of the Bibl. Ind. stands for g,
Cf. MICHAELIS, Altind. Gr. I, § 115, p.136.

II.3.8

As to this they say¹, '(knowing that) the 'nitravarupa' gives out calls to the Hotṛ with 'Let the Hotṛ recite the offering verse'; 'let the Hotṛ recite the offering verse', then why does he give out calls with 'Let the Hotṛ recite the offering verse'; 'let the Hotṛ recite the offering verse' to the Hotrāśamsins who are not Hotṛs? The Hotṛ is speech, all the priests are breath; thus indeed, he says in effect 'Let speech recite the offering verse'; 'let speech recite the offering verse'. The seven Hotṛs, moreover, are all these; further it is said in the verse², 'The seven Hotṛs offer (=recite) for the respective seasons'. And those who (offer) afterwards (that serves) to bring consanguinity to twelve³ verses⁴. These (seasons), indeed, are twelve; the year has twelve months⁵; Prajāpati is the year; Prajāpati is the sacrifice. If he were to eat, then any one should say of him⁶, 'Food over which no second Vagat̄ call has been uttered' is indomitable; he (the sacrificer) has separated himself (from the breath); he will not live⁷; so would it be. If he were (not)⁷ to eat; (and any one were to say of him)⁸, 'Food is breath; he has separated himself (from breath)', it would happen so. He should smear, as it were; and sniff it, both here and in the case of (the cups) for two deities; this is the rule which they proclaim. In that these two Adhvaryus cross

each other,³ and neither interferes with the other; therefore, season does not interfere with season.

1. The former part of this section corresponds to AB 6.14.5; cf. KB 13.9.
2. AB 6.14.5; KB 13.9.
3. See VS 23.53 d; the parallel text KB 13.9 reads r̥tuso yajanti for r̥tutha yajanti of GB.
4. G's edn reads atha ya uparistād dvādaśarca-īmitāvai. The edns of M and K have the readings: atha ya uparistāt sahivatsarah ..., and ... uraṇo dvādaśarca- īmitāvai respectively. All three belonging to the I, Poona, agree with G's edn.
5. Read dvādaśa- for dvādaśa- of G's edn.
6. GB reads bhāṣo'nuvasatartah, whereas the correct reading should be bhāṣo'nuvāsatirīḥ.
7. The parallel text KB 13.9 reads ... yo na bhaksavet, therefore, GB also requires the negative particle na.
8. GB reads vyādhicarato ..., here the most appropriate reading should be vyaticarato ..., which is in agreement with the parallel text KB 13.9.

II.3.9

¹ In that Prajāpati, indeed, created offspring; he, indeed, created them while they were exhausted; he snuffed them with the sound ² him.³ These offspring injured the horse; on account of it the horse is bound; that, indeed, is the sacrifice in which the offerings are prepared and Soma is pressed out, victim is offered (=slaughtered). Prajāpati by means of the sound him snuffles one who is struck down; it is for the striking down of the sacrifice, for winning over of the

sacrifice and for efficaciousness of the sacrifice. because of this the sound him is uttered; and also the father who cares about his sons, becomes superior (among others); Prajāpati snuffles him. The bird who sits silently over the egg, she is not impelled; therefore, she also utters the sound him. Now, indeed, they say 'The great seer, indeed, saw that (the sound him) which is to be sung at the beginning of the sacrifice. Therefore, that which is to be sung at the beginning of the sacrifice that is the sound him. To it (the sound him) the gods and seers proclaimed 'Let him be Vasistha who perceived that which is to be sung at the beginning of our sacrifice'. Therefore, that which is to be sung at the beginning of the sacrifice that is the sound him. On account of it he became superior among the gods. On account of that he is (called) superior, and on account of the same he is (called) Vasistha (lit: most shining). Therefore, in which (sacrifice) there be a Vasistha as a priest (Brāhmaṇa), he (the sacrificer) should not exclude him from the (payment of) sacrificial fee.⁴ Thus indeed, his sound him becomes delighted. In that the gods and seers saw the R̥c and Sāman; those (seers), indeed, used to see them both. Because in that they saw them both, on account of it they milked out all this milking. R̥c and Sāman are the two milked out exhausted ones; they swell by means of the sound him, and indeed, by means of the sound him the swelled R̥c and Sāman milked out the milking for the sacrificer. Therefore, the Adhvaryus after having uttered the sound him press out the R̥oma; the Udgātṛs after having uttered the sound him eulogise by means of the Sāman; after having uttered the sound

him praising they (the Hotrs) perform the function of the htvij by means of the hc; and after having uttered the sound him the Adhvaryus perform the function of the Brahman.⁵ Therefore, the sound him is uttered; Prajāpati snuffed it (the sound him) Now they say ; The cow alone fulfils the vow of Prajāpati; both animals which are domestic ones and which are wild ones they are dependent upon that (vow of Prajāpati).

1. "This section presents a legendary explanation of the sound him (Vait. 20.15-16); and it is written in good archaic Brahmana language, and derives some interesting illustrations from every day life" (LÖFFLER, op. cit., § 79, p.120).

2. Read hinkārana for hinkārana of G's edn.

3. The reading tāb braīā nāvārāma tad bādhyate according to G is corrupt. But here I think that if the aran were to be taken as a verbal form in imperfect third person plural from var (aVY → rech) meaning 'to injure, inflict etc., then it would solve the difficulty. VD(VI) 1A(VII), VPM, B and Ar, has not recorded this verbal form.

4. Read syañt tam for syāñt tam of G's edn.

5. The functions of the four priests viz. the Hotr, Adhvaryu, Udgatr and Atharvan (=Brahman) are described here in the usual Atharvanic manner where the function of the Brahman is performed by the Atharvan priest.

II.3.10

'The¹ subjects of the gods must be brought into order,' they say, 'The metre must be made to rest on the metre.' 'Let us both praise'² is his ('Hotr's) call of three syllables at the morning-presressing 'Let us both praise, o divine one'³ is the response of the Adhvaryu in five syllables; that makes up eight

syllables; the Gāyatrī has eight syllables (in each pāda); they indeed, place the Gāyatrī in front at the morning-pressing. He (the Hotṛ) says 'The hymn has been recited, having recited in four syllables; 'yes, reciter of hymns' replies the Adhvaryu in four syllables; that makes up eight syllables; the Gāyatrī has eight syllables; thus indeed, they place the Gāyatrī on both sides at the morning-pressing. 'O Adhvaryu, let us both praise' is his (Hotṛ's) call of six syllables at the midday (-pressing); 'Let us both praise, o divine one' is the response of the Adhvaryu in five syllables; the Trisṭubh has eleven syllables (in each pāda); thus indeed, they place the Trisṭubh in front at the midday (-pressing). He says 'The hymn has been uttered to Indra, having in six syllables; 'Yes, reciter of hymns, do you offer (=recite) the Yajya,'⁸ the Adhvaryu gives his response in five syllables; that makes up eleven syllables; the Trisṭubh has eleven syllables; thus indeed, they place the Trisṭubh on both sides at the midday (-pressing). 'O Adhvaryu, let us both praise'⁹ is his (Hotṛ's) call of seven syllables at the third pressing; 'Let us both praise, o divine one' the Adhvaryu gives his response in five syllables; that makes up twelve syllables; the Jagatī has twelve syllables (in each pāda); thus indeed, they place the Jagatī in front at the third pressing. He says 'The hymn has been uttered to Indra, to the gods'¹⁰ having recited in nine syllables; 'Yes, the reciter of hymns' the Adhvaryu gives his response in three syllables;¹¹ that makes up twelve syllables; the Jagatī has twelve syllables; thus indeed, they

place the Jagatī on both sides at the third pressing. Thus indeed, he establishes the metre on the metre. He who knows thus, brings the subjects of the gods into order. This verse has been said 'That the Gāyatrī is deposited on the Gāyatrī.'¹²

1. This section is copied almost verbatim from AB 3.12 (cf. KB 14.3); see Vait. 20.16 ff.
2. GB 2.3.16; Vait. 20.15.
3. Vait. 20.19.
4. TS 3.2.9.13; AB 3.12.2; Vait. 21.6.
5. AB 3.12.2;3.
6. GB 2.4.4; Vait. 20.18.
7. TS 3.2.9.2; AB 3.12.3; Vait. 21.6.
8. This expression occurs only here.
9. GB 2.4.18; Vait. 20.18.
10. AB 3.12.4; Vait. 21.6.
11. The parallel passage AB 3.12.4 reads ekādasākṣaram for dvādasākṣaram of GB and One syllable in place of three syllables in response of the Adhvaryu.
12. RV 1.164.23a; AVS 9.10.1a; AVP 16.68.1a; AB 3.12.6a; KB 14.3a.

II.3.11

There¹ are varied metres in between the pits, as it were; these two are the most firm, the strongest, the untroubled², divinities, with these two he commences. (With the one hymn should he mount); that is the symbol of mounting

without falling into a pit and is leading to heaven.³ (When there occurs in the one hymn a difference of authorship), then without taking breath he should step over. The Prapava is immortality; thus by immortality he passes over death; just as one steps over a pit by means of a roller or beam; thus indeed, with the Prapava he continues; the Prapava is holy-power (Brahman). With the holy-power he continues the holy-power for him (the sacrificer). The Prapava⁴ should be uttered pure for those who desire offspring; with m at the end for those who desire support. Some say 'The Prapava should have m at the end'; but the rule is that it should be used pure. The Prapava is investigated, and therefore 'It is pure here, it is in full form here'. The Prapava should be pure during the recitation of Sastras and other recitations⁵; thus said Kaushitaki. Thus is continuity. It should have m at the end for the sake of a pu ⁶, the pause is a support; indeed, (it serves) for a support. Indeed, (the two serve) to obtain both desires. These two are the carryings of the metres; they carry the subsequent metre over the preceding metre. He does not injure his life by means of the metre is carried over the metre.⁶ When he is passing over, he should pierce him with his mind whom he hates, as it were; in the fractures of the metres he either goes to ruin or is crushed. Thrice he recites the first (verse) and thrice the last; thus indeed, he ties the ends of the sacrifice⁷, for firmness, for might, to prevent slipping⁸. Though the metre were to be united (= ployed) at the morning-pressing even then (its) form is to be recited

with the form of the Gāyatrī by means of the half verses and by means of the form of the morning-pressing. In this place the Trisṭubh and Jagatī should be (recited) by verse-halves, whatsoever metre is employed at the morning-pressing, the reciting should be done by verse-quarters in the case of these two metres. That is the rectitude.

1. This section illustrates Vait. 21.3-4; and is copied with alterations from KB 11.4 and 5.
2. GB reads gnatre which appears to be a corrupt reading; therefore, on the basis of the parallel text AB 11.4 the reading should be emended to gnarte.
3. GB omits the reading samāpana sūktena samārohat of the parallel text AB 11.4. JELIA, II, XIV, p.410, f.n.3, under AB 11.4, explains the avoidance of gārtas by means of samarohaniya verses: "The three kratus have parts in Gayatri, Anustubh, Tristubh, Brhati, Uṇih, Jagati, Puhati. Hence there are breaks in the metre; but in the case of the samarohaniya verses they are all to be treated as in a single hymn, disregarding differences of hymn (arseya-). On this plan the occurrence of gārtas is avoided. On the verses which are reduced to 360 by some, see Anuritiya on Sān SS 6.6.39 seq".
4. See KB 11.5. The pure utterance of the Prapava is g 3 and not g 3 m.
5. See ELOMFIELD, AV and GB, § 66, p.102, where he remarks on the expression iti ha smaha kausitām. Throughout the text the Atharvavedin borrows the ha's along with the passage in which they appear.
6. GB reads chandasām chandab ..., the reading chandasā in this place would imply better sense, which is also found in the parallel text AB 11.5. Read atipraugham in place of atiprogham of G's edn.
7. GB reads ... bṛhiso nahyati, whereas the parallel text AB 1.13 rightly reads bṛsnu. GB should be emended in accord with AB.
8. Cf. TS 2.5.7.1.

II.3.12

Now¹ (we shall speak about) the morning-pressing of the one day (Soma-) sacrifice. In the Bahis pavamāna (-atotra) the death marched forth against Prajāpati, the performer of sacrifice with the help of the noose of the death.² He (Prajāpati) proceeded to the Ājya (-gastra) with a Gāyatrī verse belonging to Agni. The death, indeed, gazing on Prajāpati, followed him. For him it waited in the Sāmans and Ājya (-gastras) (?? sāmāiyes vasidat).³ He proceeded to the Treūga with a verse belonging to Vāyu. The death gazing on Prajāpati, followed him. For him it waited in the Viśhvāśina Pavamāna. He proceeded to the Marutvatīya (-sastra) with a Trigṛubh verse belonging to Indra. The death, indeed, gazing on Prajāpati, followed him. He (Prajāpati) first waited in the Stotriya of the Niśkevalya (-sastra) with it (the death) in the Pravipa (-śaman).⁴ He (Prajāpati) overthrew it (the death). Therefore, he who knowing (this rite) waits in front he overthrows it (the death). The death having no opportunity ran away, and the other (Prajāpati) recited the Niśkevalya (-sastra). Therefore, the Hotṛ begins only one Uktha (-sastra) with the Marutvatīya (-sastra). The death here left Prajāpati behind.

1. The legend of this section is similar to AR 3.14.

2. VE BHV, BANDHU, VPK, B and Ār, p.719 reads bahispavamānah, but in accord with the context the correct reading is bahis pavamāna (loc. sg.).

3. GB reads sāmāyeshasidat (?). G in her f.n. to the text and VI-HVA 1.1.5.10, VPK, B and Ār, p.1069, emend this reading to sāmāyasyasidat. If it were to be accepted as a correct reading then it would "it (the death) waited in the Sāmans and Ajya (-śastras)?"

4. The expression dravina- here refers to the Dravina (-śūṇa). Cf. e.g. Ār B 6.6.1, where Dravina and Visparthas are said to be two Sāmans; and J Ār B (b.k. 3.14.1 edn, p.46), 6.3 reads: dravina- spardhini (246-7) as two Sāmans.

.. II.3.13

He (the sacrificer) said to Mitra and Varuna 'Do you both together execute this part of our sacrifice, namely, the Maitrāvaruna's function. 'Let it be so', they replied. They after having become united and strong, enduring they passed over the death. 'Both of them executed this part of the sacrifice', namely, the Maitrāvaruna's function. On account of this the Maitrāvaruna recites the Maitrāvaruna (-śastra) at the morning-pressing.¹ 'Both of them executed this part of the sacrifice'. In that he recites the Maitrāvaruna (-śastra) (with the verse), O Mitra and Varuna, when the sun has risen; with homage and oblations we will serve you. It has also been said in the verse 'Now for the wakening of your Dawn together with the rays of the Sun.² 'May Mitra and Varuna (bedew) to our pasture with ghee;³ -'and you may come to us by destroying enemies'- these are the strophes and antistrophes of the Maitrāvaruna. 'Sing forth for Mitra (and Varuna)⁴ is the beginning of the Uktha recitation. '(The laud) of Mitra and Varuna⁵ is the conclusion. He recites as Yajya the verse 'Cow, Mitra and Varuna.⁶

Thus indeed, he delights these two deities according to their portions. After having uttered the *Vasat* call, he utters the second *Vasat* call; thus they come in contact with one another, they do not swell and they do not perish as non-reciters of the *Mārasāmsa* (hymns).

1. For an account of the assistants of the *Hotṛ*, *Mitrāvaruna*, *Brahmanacchāsin* and *Aaghāvāna*, see *Vait.* 11.3; *BB* 1.4.6. Though the *Brahmanacchāsin* is one of the *Hotrāms*, even then he is (in this context) an assistant of the Brahman.
2. *RV* 7.63.6 cd.
3. *Ibid.* 1.137.2 de.
4. *RV* 3.62.16a; *SV* 1.22.2a; *VS* 21.3a; *TS* 1.3.22.3a; *MaB* 4.11.2a; *Kāth* 8.4.16a.
5. *RV* 5.71.1a.
6. *RV* 8.63.1a; *SV* 2.493a.
7. *RV* 7.66.1a.
8. *RV* 7.66.19a.

II.3.14

He (the sacrificer) said to Indra 'Do you rectify this part of our sacrifice', namely, the *Brahmanacchāhsin*'s office. 'Along with whom?' 'Along with the sun.' 'Let it be so', they (Brahman and *Hotṛ*) replied. Both of them (Indra and sun) after having become united and strong, enduring they passed over the death. 'Both of them rectified this part of the sacrifice', the *Brahmanacchāhsin*'s office. On account of this the *Brahmanacchāhsin* recites the *Sūrya-nyāga* (-*sāntraṇa*)¹ belonging to Indra at the morning-pressing.

Both of them rectified this part of the sacrifice. In that he recites the Sūryanyangas belonging to Indra. It has been said in the verse 'O Indra, drink of the pressed (Soma), according to your will', 'morning preparation of Soma is your firstdrink'. 'Come, we have pressed (the juice) for you; and 'Come to us who bring the juice, these are the strophe and antistrophe (verses) of the Brāhmaṇācchāksin. 'This to you, o active one' is the beginning ^{4.} of the Uthra recitation. 'Here to these, rich in gifts' is the conclusion (of the Sastra). 'O Indra, (accept) the strength-conferring (Soma-juice); this verse he recites as the Yajya. Thus indeed, he delights these two deities according to their portions. After having uttered the Vagat call; thus they come in contact with one another, they do not swell, and they do not perish as non-reciters of the Nārāṣaḥsa (hymns).

1. The expression suryanyanga-according to VPK, B and Ār, is of single occurrence; it is not recorded by the lexicons like BL and WL. It seems to be either a proper name of a particular part of a Sastra or it may mean "the Sastra-portions having Surya (sun) as their sign".
2. RV 10.112.1a.
3. RV 3.17.1a; AV¹ 20.3.1a; SV 1.191a; Mai 8 2.13.9; Vait. 21.1 etc.
4. RV 3.17.4a; AV¹ 20.4.1a; Vait. 21.1.
5. RV 3.17.7a; AV¹ 20.5.1a; Vait. 21.2.
6. RV 3.93.1a; AV¹ 20.71a; SV 1.125a; Vait. 21.2.
7. With sutam (RV 3.40.2 a; AV¹ 20.6.a); ŚāṅŚā 7.12.4.

II.3.15

He (the sacrificer) said to Indra and Agni 'Do you rectify this part of our sacrifice', namely, the Acchāvāka's office. 'Let it be so', they (Indra and Agni) replied. Both of them after having become united and strong, enduring they passed over the death. Both of them rectified this part of sacrifice, namely, the Acchāvāka's office. On account of this the Acchāvāka recites the Sastra-portions belonging to Indra and Agni at the morning-pressing. Both of them rectified the part of this sacrifice. In that he recites the Sastra-portions belonging to Indra and Agni. It has been said in the verse
 ' Come here with these gods who move early in the morning,
 O Indra and Agni, you who have excellent wealth, for the soma
 1. drinking. ' Come, Indra and Agni; and ' I invoke to the slayers
 2. of the fiends, the slayers of the evil (yatra-)^{3.} these are the
 strophe and antistrophe (verses) of the Acchāvāka. ' To Indra
 and Agni, go forward (reverent thoughts) from (the holy)
 4. task, is the beginning of the Uktha. ' I invoke here Indra
 5. and Agni is the conclusion (of the Sastra). ' Come, Indra and
 Agni with this verse he offers sacrifice. Thus he delights
 these two deities according to their portions. After having
 uttered the Vaṣṭ call he utters the second Vaṣṭ call; thus,
 they come in contact with one another, they do not swell, and
 they do not perish as non-reciters of the Nāgāṇīṣa (hymns).

1. RV 8.38.7; AI 6.10.6; G 23.7; GB 2.2.20.

2. RV 3.12.1a; SV 2.19a; VS 7.31a; TS 1.4.15.1a.
3. RV 3.12.4a; SV 2.1052a. Read Yosā for Yosā of G's edn.
4. RV 3.12.7a; SV 2.927a.
5. RV 1.21.1a. .

II.3.16

They¹ (the Hotṛ and Hotrakas) utter the Āhāva 'Let us both praise' on four occasions, namely, (on the recitation of) the strophe, antistrophe, the beginning of the Uktha, and the concluding verse. Four, indeed, are the quarters; they (the sacrificers stand firm in the quarters; quadruped are cattle; (it serves) to win cattle; and at the morning -pressing the Hotrakas are possessed of the four parts. On account of this all recite the four syllables of the Gāyatrī (as Āhāva); the morning-pressing is connected with Gāyatrī. All conclude (the sacrifice) with the verse containing (the word) 'equal'; in the end is the conclusion (of the sacrifice); end is the conclusion; with the end they conclude the end. All offer with the verses containing (the word) 'be drunk'. In that they offer with the verses containing (the word) 'be drunk'; thus, all offer with the appropriate verses containing (the words) 'pressed' and 'drink'. That which is appropriate in the sacrifice (that) is perfect. All utter the second Vāsat call. After having offered to the Sviṣṭakṛt the second Vāsat call should be made; and indeed, let us not stand in the way of the Sviṣṭakṛt (offering). The morning-pressing, indeed, is this world. There are five quarters and five Uktha

recitations of this morning-pressing. He (the sacrificer) by means of these five Uktha recitations attains these five quarters, attains these five quarters.

1. This section accounts the four-fold use of the Āhava (Sāisayon). Cf. GB 2.4.4 and 13, which account for the five-fold use of the Āhava of midday-pressing and four-fold Āhava of the third pressing respectively.

2. GB 2.3.10; Vait. 20.15.

II.3.17

In¹ that they squeeze out the Soma, indeed, they smite (it) away. In that the sacrificial gifts are received,² indeed, they smite away the sacrifice. These (sacrificial gifts) invigorate the sacrifice;³ that is why the sacrificial gifts have their so-called name. The midday-pressing, indeed, is the world of heaven. In that the sacrificial gifts are received in the midday-pressing, (it serves) for the attainment of the world of heaven. That which is to be adequately presented, to this the same sacrificer (he) prepares a bridge; (it serves) for stepping upon and stepping back⁴ the world of heaven. The Adhvaryu offers into the Gārhapatya fire with the two (verses); by means of pressed (Soma) of this (sacrifice) he causes (the sacrificer) to step upon, and with a verse belonging to Agni he offers (oblations) on the Agnidh's altar; thereby he causes (the sacrificer) to step upon the firmament. In that in the midday-pressing the sacrificial gifts are received; thereby (he steps) in the world of heaven. (A fragment of) gold happens to be

in (his) hand, and he receives (the gift). The truth, indeed, is (a fragment of) gold. By means of truth he carries (the gift) in front of the Ārhapatya fire along the back of the Sadas and in between the Agnīdh's altar and Sadas. They release those (cows) towards the north in between the Agnīdh's fire-place, and Sadas and ātavāla (pit). By this (way), indeed, the Āngirases proceeded to the world of heaven; these (cows) lead the path.

1. The sections 17-19 are copied almost verbatim from Mai S 4.3.3.
2. The parallel text Mai S 4.3.3 reads diyante for nīyante of GB.
3. The edns of M and K read vaiñam vā stāp sannakṣivanti, which is certainly a corrupt reading, on the other hand G's edn rightly reads vaiñam vā stād daksayanti.
4. GB reads prajākrantyai, whereas according to G should be pratyakrantyai. G's suggested reading seems to be preferable.

II.3.18

In the beginning he (the sacrificer) gives (the sacrificial gifts) to the Agnīdh. The beginning of the sacrifice is the Agnīdh; thus by means of the beginning of the sacrifice he makes the beginning of the sacrifice to prosper. He gives it (the sacrificial gift) to the Brahman, the Brahman, indeed, is connected with Prajāpati; by (giving) it (the sacrificial gift)¹ he delights Prajāpati. He gives it (the sacrificial gift) to the priests; by giving it he delights the priestly functions. He gives it to the Sadasyas; by (giving) it he

buys away the Soma drink; and it (the Soma drink) is not worthy of him; the Soma drink should be bought away by giving it (the sacrificial gift). (The sacrificial gift) which he gives to a learned person who is a scion of the seers, by giving it to him he prospers in the world of the gods; and (the sacrificial gift) which he gives to a person who is not learned and is not a scion of the seers; by (giving) it to him he prospers in the world of men. (The sacrificial gift) which he given to a person who is diffused one, by (giving) it to him the plants extend. (The sacrificial gift) which he gives to a beggar, by (giving) it to him he favours (jinvite)² his foe. (The sacrificial gift) which he gives out of fear to a person possessed of the royal-power, by (giving) it to him he passes over the holy-power. And to which they thrust back that sacrificial gift, (that) is a tigress. And he who receives it again; it after forming the shape of a tigress would crush him. He should receive (this sacrificial gift) along with another (sacrificial gift), and thus it will not crush him.

1. Here the feminine form tasyā refers to the sacrificial gift (daksina-) and by means of which the sacrificer buys¹ away the Soma.

2. G reads jinvite, G puts two question marks before this word in her f.n. to the text, and VPK, B and Ār, p.434, conjectures the reading to be jiniti. Here the form jinvite does not alter the sense of the context at all, it would perhaps be more plausible to take the form in the Ātmanepada from vijinv, which (Ātmanepada form) is of rare occurrence.

In that he gives a cow, the cow, indeed, belongs to the Visvadevas; thereby he goes to dear abode of the Visvadevas. In that he gives a goat, the goat belongs to Agni; thereby he goes to dear abode of Agni. In that he gives a sheep; thereby he wins¹ that which belongs to a sheep. In that he gives cooked food, thereby he redeems the flesh; in that his respiration or chariot, thereby the body, in that he gives a garment, thereby (he redeems) Arhaspati; and in that he gives gold, thereby he lengthens the life. In that he gives a horse, the horse is connected with the sun; thereby he goes to dear abode of the sun. At the end should be given to the Pratiprasthātr; the Pratiprasthātr is connected with Rudra; thereby he wins Rudra. If he gives to the Pratihartṛ in the middle (of the sacrifice), (in that case) he would be deemed to have offered sacrifice to Rudra in the middle. Svarbhāmu, an Asura, pierced with darkness the sun²; Atri removed it (darkness) and he discovered him (the sun); on account of this he (the sacrificer) gives gold only to a descendant of Atri, the repeller of darkness. Now later on he (the sun) holds light [it ('varasāman) serves] to attain the world of heaven.

1. G's edn reads avujavati, whereas the edns of M and K read ava Jayati. VL ३.१.२८४, Vāt., B and Ār., p.136, accepts G's reading and in his f.n. points out that the finite verbal form derived from ava + √vii, is doubtful, since according to him it is not attested elsewhere. He seems to have contradicted his own statement since the finite verbal form is attested in two or three places in the Vedaṅga texts, e.g. avajayati (Visnu ७. 72.6); avajayāni (Vāchula ३३ 3.91). At the most it can be said that the finite verbal form of this root with the prefix ava is

not found in the Sākhita, S and Ār texts.

2. Cf. G 24.3. The legend of Svarbhānu is very common and famous; see HORNBLA. Vedic Mythology, pp.145 and 160.

II.3.20

Now¹ (we shall explain) the *nītay* (-pressing) of the one day Soma- sacrifice. The *ṛc* and *Sāman* were here in the beginning. The *ṛc* was called 'she' the *Sāman* 'he'. The *ṛc* said to the *Sāman*; 'let us be united for generation'. 'No' replied the *Sāman*; 'My greatness is above yours'. She becoming two spoke (to him); he did not consent at all. Having become three she spoke; with three (*ṛcs*) he united. In that he united with three, therefore, with three (*ṛcs*) they eulogise, with three sing, for with three is the *Sāman* commensurated. Therefore, one (man) has many wives, but one (woman) at once does not have many husbands. Thus, in that he and she were united; thus the *Sāme* (*sā-a-ma*) came into being, that is why the *Sāman* has its so-called name. ^{He} becomes fair² and attains pre-eminence. He who becomes (prosperous) he becomes fair, for as 'unfair' men ridicule (a man). They came into order becoming one five, the other five; (namely) the call (*Āhāva*) and the call *him*, the prelude and the first *ṛc*, the principal part (*udgitha*) and the middle *ṛc*, the response (*pratihāra*) and the last *ṛc*, the finale and the *Vasat* call. In the two (*ṛc* and *Sāman*) came into order becoming one five, the other five, therefore, they say; 'The sacrifice is five-fold; cattle are five-fold'. In that, further, they made up, as a set of ten, the *Virāj*, therefore, they say; 'In the *Viraj*, as a set of ten, the sacrifice finds

support! In that he accomplishes (the sacrifice) with the Brhati, he who (the sun) gives heat he is connected with the Brhati. Therefore, he (the priest) makes him (the sacrificer) prosperous with his form. He recites two-three verses with repetition; the form is to cause generation. They became two in the beginning, as it were, then they propagate.

1. Sections 20-21 reproduce almost literally AB 3.23. Section 20 presents the legend of the union of Sā (the *yc*) with Ama (the *Sāman*), resulting in the junction of three *ycs* to produce one *Sāman*, etc. (cf. Vait. 22.3).
2. According to C. F. H., RG SAY, p.179, f.n.2 "... sāman bhavati can only be constructed as a locative but apparently the sense is taken by Sayana on its second occurrence". W. D., Ind Stud IX, p.263, offers no translation. P. 7.929 has "er sitzt in der Fülle". DUBSEN, OD. cit., p.35, sees in Ch Up 2.1.1-3 a play on these senses of *Sāman*, those of richness, friendliness, and the *Sāman*. Probably all are in essence one, resting on the root idea 'conciliate', 'please'.

II.3.21

The strophe, indeed, is the self, the antistrophe offspring, the inserted verses the wife, the Pragātha cattle, the hymn the house, the Nivid the inner self, the concluding verse the support, the offering verse the sacrificial food. He in this and in yonder world abides with offspring and cattle in his dwelling, who knows thus.

1. This section is copied verbatim from the last portion of AB 3.23.

II.3.22

He¹ (the priest) recites the strophe;² the strophe is the self; it (the strophe) should be recited with a middle tone; thus indeed, (it) brings the self (of this sacrificer) into order. He recites the antistrophe;³ the antistrophe is offspring; therefore, they make the antistrophe uncomfortable. It (the antistrophe) is born among his offspring as uncomfortable one and not non-discomfortable one; therefore, they make the antistrophe uncomfortable.⁴ It (the antistrophe) is to be recited in a louder tone; thus indeed, he makes his offspring better. He recites the inserted verse; the inserted verse is the wife; it (the inserted verse) is to be recited in a lower tone, as it were; in his house his wife is not likely to answer back, when one knowing thus recited the inserted verse in a lower tone. In that knowing thus he recited the inserted verse in a lower tone. He recites the Pragātha, the Pragātha is cattle; it is to be recited with sonorous voice; sound is cattle; (it serves) to attain cattle. He recites the hymn,⁵ the hymn is the houses. He says 'covered', that is to be recited in a very low voice.⁶ Therefore, even if he gets cattle at a distance, he wants to bring them to his house; for a house is the support of cattle. He recites the Nivid; that which is inside the inner self that is the Nivid; (and) to the same (Nivid) he brings into order that which belongs to him. He recites the concluding verse, the concluding verse is the firmness; on account of this he establishes his (the sacrificer) on the firmness. He recites the offering verse; the

offering verse, indeed, is a sacrificial food; he (the priest) brings his (sacrifice's) proper food into order. The inserted verses and the offering verses are the base of the sacrifice. If they were to recite different verses as the inserted verses and the offering verses; thus they would make the sacrifice baseless; on account of this those (inserted and offering verses) should be common.

1. This section reproduces AB 3.24, and deals with the Storiya, Anurupa, Bhayya, Pragatha and Nivids of the Niṣkevalya-Sastra, and bears upon Vait. 22.10-12.
2. RV 8.32.22; 23.
3. RV 8.3.7; 8.
5. This portion seems to be original with Gb text.
6. RV 1.32.
6. The word prativita-(prati + vya) does not occur outside of Gb 2.3.7 and Vait. 22.12. GHÉRAL, Vait. (Tr.), II, 1, p. 66, f.n. 15, examines CALMÉ'S view on the word prativitataṃaya. CALMÉ suggests pratisthitataṃaya in place of prativitataṃaya. He renders it as "mit ganz unschwankender Weise", i.e. "in a quite unfaltering voice". He gets this suggestion from AB 3.24 where suggested reading occurs. In my opinion the reading of Gb does not require any change, since the word formed from prati + vya 'to cover, suppress etc.', suits very well to the context. The word prativita- would mean "a suppressed or a low voice".

II.3.23

As¹ to this they ask 'What is the deity of the sacrifice? One should say 'Indra (is the deity). Indra being the deity of the sacrifice, the other deities came (to the sacrifice) in accordance with their portions in the morning-pressing, in the

Merutvatiya (-sāstra) and in the third pressing. And that, indeed, belongs to Indra alone that which is subsequent to the Sarutvatīya (-sāstra); on account of this all recite (portions in) the Niṣkevalya (-sāstra); the Niṣkevalya (-sāstra), indeed, is the symbol of the world of heaven. In that here are (portions of) the Niṣkevalya (-sāstra), as it were: in the beginning, indeed, was there only one morning-pressing. Prajāpati, indeed, formed this midday-pressing for his eldest son Indra; on account of this all recite (portions of) the Niṣkevalya (-sāstra) at the midday-pressing. The Niṣkevalya (-sāstra) is the symbol of the world of heaven. In that there are (portions of) the Niṣkevalya (-sāstra), as it were: the deities whom the Hotṛ praises at the morning-pressing, after having praised them; the Hotrāśamsins afterwards praise them (the same deities whom the Hotṛ praises at the morning-pressing). The Hotṛ recites the Tr̥ca belonging to Mitra and Varuna in the Praūga (-sāstra); and afterwards the Mitrāvaruna recites (both Tr̥ca) belonging to Mitra and Varuna. The Hotṛ recites the Tr̥ca belonging to Indra in the Praūga (-sāstra); and afterwards the brāhmaṇāchāmisin recites (both Tr̥ca) belonging to Indra. The Hotṛ recites the Tr̥ca belonging to Indra and Agni in the Praūga (-sāstra); and afterwards the Acchāvaka recites (both Tr̥ca) belonging to Indra and Agni. And that, indeed, belongs to Indra alone that which is subsequent to the Sarutvatīya (-sāstra); on account of this all recite the Niṣkevalya (-sāstra). The Niṣkevalya (-sāstra), indeed, is the symbol of the world of heaven. In that there are (portions of) the Niṣkevalya (-sāstra), as it

were: it has been said in the verse¹, 'When he had conquered the goldless viśas and agic, Soma became his own entire possession.² The Asuras and Rakṣases were desirous to smite away the gods, performing the sacrifice. They said to Vāmadeva 'You safeguard this sacrifice of ours from the south; and they said to Vasiṣṭha 'You safeguard from the middle'; and to Bharadvāja and last of all to Viśvāmitra 'You safeguard from the north'. On account of this the Maitrāvuruṇa is not deprived of Vāmadeva; the Brāhmaṇācchāṭin is not deprived of Vasiṣṭha; and the Acchāvaka is not deprived of Bharadvāja; and all (other priests) are not deprived of Viśvāmitra. On account of this he who knows thus for him the Ḫsīs who do not go away (read: nāmagāḥ?)³ and are vigilant, they safeguard the sacrifice.

1. This section gives a legendary account of Indra's exclusive right to the Niṣkevalya-śāstra at the midday-pressing of the Soma: "In the beginning there was only morning pressing of the Soma. Then Prajapati created the midday-pressing for his oldest son Indra? The legend is quite different from that of AB 3.24.10 ff. (cf. GS 15.4). The quotation of the verse RV 7.98.5=AVS 20.87.5 occurs only here and does not occur elsewhere. It can be assumed that the legend is perhaps based upon these two sources wherefrom the quotation is taken.

2. RV 7.98.5 cd; AVS 20.87.5 cd.

3. GS reads nāmagāḥ; this reading is of single occurrence. It is quite improbable to make out any sense out of this reading, therefore, G in her f.n. to the text conjectures the reading to be nāmagāḥ (na + magāḥ). If G's conjectural emendation were to be accepted, (in that case) some sense can be implied to the context.

PRAPĀTHAKA IV

II.4.1

'With¹ what (help) has he come, the brilliant one?²
 and 'With what aid you to us?' these two are the strophe and
 antistrophe of the Maitrāvaruna.³ Who, 'O Indra, him that
 has you as wealth'⁴ is the Pragātha in the Brhatī metre.⁵
 'Straightaway on birth, the bull, the youngling,⁶ is the open-
 ing of the Uktha. 'To you, here indeed, o Indra, bearer of
 the thunderbolt,⁶ is the conclusion (of the Śāstra). 'Loving
 us well, benevolent, bear near to us'⁷ is the offering verse.
 Thus indeed, he delights the same deity in accordance with
 its portion. After having uttered the Vasat̄ call he utters
 the second Vasat̄ call; thus they come in contact with one
 another, they do not swell (the Soma-goblets). (Thus), they
 do not perish as non-reciters of the Nārāśaimsha (hyans).

1. Sections 1-3 give an account of the Stotriya, Anurūpa, Pragātha etc. of the three Hotrakas at the midday-pressing (cf. G 2.3.13-15). These sections agree with Āś 7.4.1 ff.; Saṁs 7.22-24, slightly explained over into Brahmanā-form.
2. RV 4.31.1a; AV 20.124.1a; SV 1.169a; VS 27.39a; T 4.2.11.8a; Mai 8 2.13.9a; Kath 8 21.13; Vait. 42.9 etc.
3. RV 3.93.19a; SV 2.936a; V. 36.7a; G 27.2.
4. RV 7.32.14 a; SV 1.230a; AB 6.21.1; PB 21.9.16; Gh 2.6.3 (SV and PB read tva yaso for tva yasum of RV and others).
5. RV 3.43.1a; AB 6.18.2; Gh 2.6.1; 2.
6. RV 4.19.1a; AB 6.18.1; Gh 2.6.1.
7. RV 4.20.4a.

II.4.2

'You to him, who is wonderful and victorious;¹ and
 'I crave of you that heroic power,² are the strophe and
 antistrophe of the Brāhmaṇačchāṁśin. 'Up, indeed, are those
 voices, rich in sweetness³ is the Pragātha in the Brhatī
 metre. Pragātha, indeed, is cattle; the sound is cattle;
 (it serves) to win cattle. On account of this the Brhatī
 is in the middle of all the metres. The midday-pressing is
 the middle one among the pressings; therefore, with the
 middle one he makes the middle one prosperous. 'Indra, the
 destroyer of cities has overcome the Dāsa by hymns (or by
 lightning)⁴ is the opening of the Ukttha. 'The glorious songs
 of prayer arose⁵ is the conclusion (of the Śastra). 'Thus,
 indeed, to Indra, the powerful, the thunder-armed⁶ with this
 verse he concludes (the Śastra). The Vasishthas eulogise
 with the hymns; hymn, indeed, is food; therefore he gives
 him (the sacrificer) the proper food. 'May he thus praised,
 make us possessed of progeny and cattle'⁷ (with this verse)
 he invokes (the blessings for the attainment) of progeny and
 cattle for him (the sacrificer). 'You protect us ever with
 well-being'⁸ this verse is perfect in form, as it contains
 (the word)'well-being'. That in the sacrifice is perfect which
 is perfect in form, that rite which as it is performed the
 verse or the sacrificial formula describes. He who knows thus,
 and the Brāhmaṇačchāṁśin who knowing thus concludes (the
 Śastra) with this verse he attains the other end of the
 sacrifice with well-being. 'Impetuous⁹, possessed of thunder,
 strong, swiftly-overcoming¹⁰ is the offering verse. Thus indeed,

he delights the same deity in accordance with its portion. After having uttered the *Vasat* call he utters the second *Vasat* call, thus they come in contact with one another, they do not swell (the *Boma*-goblets). (Thus), they do not perish as non-reciters of the *Nārāsāmsa* (hymns).

1. RV 3.38.1a; AVŚ 20.9.1a; SV 1.236a; VS 26.11a; PB 11.4.3
a; AA 5.2.4.2; Vait. 22.7.
2. RV 3.3.9a; AVŚ 20.9.3a; Vait. 22.7.
3. RV 3.3.15a; AVŚ 20.10.1a; Vait. 22.11 etc.
4. RV 3.34.1a; AVŚ 20.11.1a; AB 6.13.2; GB 2.6.1; Vait. 31.26.
5. RV 7.23.1a; AVŚ 20.12.1a; SV 1.330 a; AB 6.13.3; T
29.6; GB 2.6.1; AA 5.2.2.3; Vait. 22.13.
6. RV 7.23.6a; AVŚ 20.12.6a; VS 20.54a; Rāth S 3.16a
7. RV 1.190.3c; AVŚ 20.12.6c; VS 20.54c; Rāth S 3.16;
(Rāth S reads *nas* in place of *na*).
8. RV 7.1.20d; AVŚ 3.16.7d; SV 2.6d⁶; VS 20.54d; T 1.8.11.2d;
Vai 3414.2; Rāth S 6.10d; T 2.5.6.4d.
9. Read *qīlīṣī* for *qīlīṣī* of G's edn.
10. RV 5.40.4a; AVŚ 20.12.7a.

II.4.3

'With strength him who finds treasures, and 'The swift one wished to gain victory' are the strophe and antistrophe of the *Acchāvāka*. 'His part, indeed, exceeds all,' is a *Pragātha* in the *Ughati* metre; the Brāhmaṇical explanation of which has already been given. 'Indra has again, indeed, grown (stronger and stronger) for (the performance of) his eighty deeds'⁴ is the opening of the *Uktha*. 'This offering do you make attain'⁵ is the conclusion (of the *Sastra*). He adopts the tenth verse of

terrible Āngirasa, lest it may not burn the sacrifice which is being invoked and is connected with the Ḫṛi. 'Drink and wax great; the juices, indeed, belong to you'⁶ is the offering verse. Thus indeed, he delights the same deity in accordance with its portion. After having uttered the Vāṣṭṛ call he utters the second Vāṣṭṛ call; thus, they come in contact with one another, they do not swell (the Soma-goblets). (Thus) they do not perish as non-reciters of the Nārāśāmsa (hyms).

1. RV 3.62.1a; SV 1.237a; PB 11.4.5; AĀ 5.2.4.2.
2. RV 7.32.20a; SV 1.233a; PB 12.4.4a.
3. RV 7.32.12a; AĀ 90.59.3a; Vait. 33.24.
4. RV 6.30.1a; AĀ 1.3.5.3.
5. RV 3.36.1a; AB 6.18.3; Gh 2.6.1.
6. RV 3.36.3a.

II.4.4

and¹ (the Āhāva) 'O Adhvaryu, let us both praise' is (suitable) for the strophe, antistrophe, Pragātha, the opening of the Uktha and the closing verse. They recite five-fold (Āhāva). The Pāṅkti has five feet, the sacrifice is five-fold. All recite (the śastras) in the Trisṭubh metre belonging to Indra. The midday-pressing is connected with the Trisṭubh metre belonging to Indra. All conclude with the verses containing (the word) 'equal'. In that they conclude (the sacrifice) with the verses containing (the word) 'equal'; the conclusion is at the end; end is the

conclusion (of the sacrifice), with the end they conclude the end. All offer sacrifice with the verses containing (the word) 'be drunk'. In that they offer sacrifice with the verses containing (the word) 'be drunk'; thus all offer sacrifice with the appropriate verses containing (the words) 'pressed' and 'drink'. That which is appropriate in the sacrifice (that) is perfect. All utter the second *Vasat* call. After having offered to the *Svistākṛt* the second *Vasat* call should be made; and indeed, let us stand in the way of the *Svistākṛt* (offering). The midday-pressing is the atmospheric region. There are five quarters and five *Uktha* recitations of that midday-pressing. He (the sacrificer) by means of these five *Uktha* recitations attains these five quarters, attains these five quarters.

1. This section accounts for the five-fold use of the *Āhāva* (*Śahavam*) of the midday-pressing (cf. OB 2.3.16 and 2.4.13).

2. OB 2.3.10; Vait. 20.18.

II.4.5

And¹ in that at the third pressing they (the priests) offer balls (for the *Pitṛs*); thus indeed, with it he delights the *Pitṛs*. Inaudibly² the *Agnīdh* utters the offering verse for the *Pātnivata* cup; the *Pātnivata* cup, indeed, is seed; seed is poured inaudibly, as it were. In that he does not utter the second *Vasat* call (thinking) 'let me not bring

poured seed to completion'. The incomplete poured seed is perfect; the second *Vasat* call is the completion; therefore, he does not utter the second *Vasat* call. Seated on the lap of the *Nesṭr* or near the *Dhisnyā* (altar) he partakes (of the Soma-cup); the *Nesṭr* represents the wife; *Agnīdh*³ places seed in the wives; (therefore) poured with seed the offspring are born; it is for propagation of the offspring. He (the sacrificer) becomes generative and possessed of offspring; it is for propagation. He who knows thus he is propagated with offspring and cattle.

1. This section illustrates the *Pātnivata* cup (cf. Vait. 22.3), and the consumption of the *Agnīdh*'s share in the lap of the *Nesṭr* (cf. Vait. 25.6). This *Brahmāṇa* is borrowed from AB 6.3.8-11.

2. For the omission of the *Anuvasat* see Āś 5.5.21.

3. The parallel text AB 6.3.10 reads agnih for agnit of GR.

II.4.6

Then¹ they offer the shavings of wood (*Sākalas*).² Just as a snake is rid of its old skin, or the stem from reed grass, so are they set free from all evil who offer the *Sākalas*. There happen to be fried grains in the (vessel called) *Uronakalasa*; they take a portion of them with their hands. Fried grains are cattle. They scatter the same in a place, where the ashes of the *Āhavaniya* fire are not found.³ The *Āhavaniya* fire is the birthplace of cattle. They place him (the sacrificer) in his own undamaged (*nirapadrava?*) cow-shed. Then turning to the left, they make the *Soma* (plants)

to swell in the waters; they place them here within the altar, for that is the abode of the Soma. The Adhvaryu after having filled the vessels with waters behind the gātvāla (pit), and after having deposited them towards north he distributes the blades of green grass. When the waters and the plants come together, then the Soma is complete. With a verse to Vishnu⁴ they pour them out; Vishnu is the sacrifice. Thus indeed, they establish him (the Soma) at the end in the sacrifice. In that they make the food as representative; thus indeed, the food of the gods they sever from the food of men.

1. This Brāhmaṇa is borrowed from KB 18.7 and 3; and it illustrates the offerings of shavings (cf. Vait. 23.12); the scattering of barley-grains in the Akavaniya fire (cf. Vait. 23.13); the pouring of the Soma-cups west of the gātvāla pits (cf. Vait. 23.14).
2. For these offerings see Śāṅ 36 3.9.1.
3. Cf. Vait. 23.13.
4. The verse to Vishnu is RV 7.36.9.

II.4.7

He¹ (the Brahman) leads the Adhvaryu and the sacrificer to yonder world, this indeed, is the purification (of the sacrificer). In that they carry him (the Soma) for Avabhr̥tha without pouring curds over it, he (the Brahman) makes him (exit an odour), just as a carrion emits an odour. And in that they carry him (the residue of Soma) for Avabhr̥tha after having poured curds over it, he (the Brahman)

secures him (the sacrificer) who has a common origin. They gather together the prosperity. 'The god Savitṛ has become to be praised by us now'² (with this verse) he offers sacrifice. He unites him (the sacrificer) in all respects who has joints.³ The sacrifice consists of the three-fold three verses. He offers sacrifice with the verses containing (the word) 'drop'. He (the Brahman) unites him (the sacrificer) who has all limbs. He offers sacrifice with the verses connected with Soma. He unites him (the sacrificer) who is possessed of the spirit. He offers sacrifice with the five verses; the sacrifice is five-fold; thus he overcomes the sacrifice. Man is five-fold, thus he overcomes the man; cattle are five-fold, thus he finds support among cattle; he who knows thus he finds support with offspring and cattle.

1. This section deals with the purification of the sacrificer, and is similar to, yet different from Vait. 23.22. According to BLOMFIELD, op. cit., §80, p.122, "the Brahmapa seems to be derived from an unknown Śrauta-source!"
2. RV 4.64.1a; Kāth 8.34.15; KB 27.3; TB 3.7.13.4a; GB 2.2.12; Vait 16.15a.
3. G's edn reads gambharati, whereas the edns of M and K have sambharanti.

II.4.8

Rāma¹ is Agni, Ya-ñi is this (earth); the sacrificer is under the debt of Yama, in that he strews the altar with sacrificial grass; if he (the sacrificer) were to go away without burning it (the altar), (in that case) they would

drag him about in yonder world. 'The loan' which I owe to Yama, and 'The debt which is not paid back'³ with these ('mantras') he burns the altar; being here, having-made requital of the loan to Yama, he goes freed from the debt to the world of heaven. 'O Viśvalopa'⁴, I offer you in the mouth of the burner of all,⁵ says the Hotṛ; that is⁶ for non-defeat of the sacrificer. If they do manifold things, as it were,⁷ he should offer in the forest (-fire) groats with his hands; the forest (-fire) is Agni Vāsvānara. He (the Agni Vāsvānara) establishes him (the sacrificer) in his own birthplace.

1. This section describes the burning up of the altar and the offering of groats (*saktunoma-*): TS 3.3.8.2 presents a close parallel (cf. Vait. 24.15-16).
2. TS 3.3.1.1a; Mu S 4.14.17a; TĀ 2.3.2a.
3. Vait. 24.15; Kaus. 67.19 (AVS 6.117.1a with yad assi).
4. The fire used here is *pradāva-*. According to KITH, HOB XVIII, p.261, f.n.1, "this is not in all probability, merely the fire of the burning of the Vedi but a real forest fire, and therefore viśvalopa is species of tree, as suggested in PW and 'W (cf. viśvalopa)'."
5. TS 3.3.8.2a; Vait. 24.16.
6. GR reads hotāvā, which is a corrupt reading, here perhaps the right reading should be hota bad va, which reading gives an appropriate sense to the context.
7. i.e. if there is good or bad done in the sacrifice; cf. TS 1.7.6.4.

II.4.9

On¹ the Ekāṣṭaka day (i.e. on the eighth day after full-moon of Māgha), the regulator of days², after he (the arranger of the Sattra) has cooked cake, prepared out of grains measuring four *śarīvaa*, he burns the thicket with it next morning; if it

burns, it is a good sign, if not, a bad sign. By this mode of prognostication the Ahgirases³ of old used to undertake long Sattrā. He who knowing the beholder (seer), the hearer, the reciter, offers sacrifice, is united in yonder world with what he has sacrificed and bestowed. The beholder (seer) is Agni, the hearer is Vāyu, the reciter is Āditya; he who knowing thus offers to them, in yonder world, is united with what he has sacrificed and bestowed. 'This lord of the cloud to us;⁴ the lord of cloud is Agni; thus indeed, he says to Agni 'Protect this for us' (and)⁵ 'You, the lord of cloud (protect) us,' he says; the lord of cloud is Vāyu; thus indeed, he says to Vāyu. 'Protect this for us! 'C god, that you fatten,⁶ he says; the god that fattens is yonder Āditya; thus indeed, he says to Āditya. 'Protect this for us.' 'This is your source'⁷ (with this formula) he should cause the fire⁹ to mount upon the two fire-sticks. They say 'If mounted upon it (the fire) decays, then his (sacrificer's) fire would disappear. Let there be re-establishment (of the fires).' O Agni, mount upon me with your body, which deserves sacrificial offering and enter into me with it'¹⁰ and 'This is your source'¹¹ (with these two formulas), he should cause the fires^{to} mount up (enter into) the self; this (mounting up) or (entering into) is the source of the fire; thus he (the fire) places him (the sacrificer) on his own source.

1. This section begins with a rite on Mīṣṭakī day bearing; it is similar to Vait. 31.4-5, and is a continuation of the Brāhmaṇa in Tī. 3.3.3-4-6, which is copied almost

verbatim. But at the end the section returns to the order of Vait. 24.14, describing the agnisamaropana- (cf. TS 3.4.10.4).

2. The Dīkṣā for the Sattrā takes place on the Bhāstikā; cf. Yellic Index II, p.426. The seers used this prognostication when entering on the Dīkṣā.
3. In order to give an Ātharvanic touch to the text the reading r̥gavah of the parallel text T. 3.3.8.6, has been changed to agniresah.
4. AVP 6.79.1a; Vait. 31.4; Kaus. 21.7.
5. See Jan. no. gōṇava Vai. 3 1.4.1; Kāth 8 5.6.
6. TS 3.3.8.2 reads nabbasaspate for nabbasaspatih of GR.
7. TS 3.3.8.6; AVP 19.16.19.
8. AVP 3.34.1; Vait 24.14; Kaus. 13.13.
9. All the printed edns read agnim, whereas according to G's f.n. some MSS read agnin.
10. Vait. 24.14.
11. Vait. 24.14; Kaus. 13.13; Śāh 5.2 2.11.2.

II.4.10

¹ He who knows the Agnītoma, the one to be finished in a day; he attains, unity with and identity of world with the Agnītoma, the one to be finished in a day, who knows thus. He who gives heat here is the Agnītoma; it is one to be finished in a day; in a day should they complete it; its name is what is finished in a day. They should proceed with it without haste. In that they proceed without hastening at the first two pressings, therefore, here the villages of the east are densely populated; in that they proceed hastening at the third pressing, therefore, here to the west there are long forests. As at the morning-pressing, so at the midday, so at

the third pressing. So the sacrificer is not likely to perish. Therefore, they should proceed without hastening. When he (the sun) rises in the morning, then he gives the gentlest heat; therefore, (the Rishi) should recite in the most gentle tone at the morning-pressing. And when he moves forward, he gives stronger heat; therefore, he should recite with a stronger tone at the mid-day-pressing. And when he moves still further forward, he gives the strongest heat; therefore, he should recite with the strongest tone at the third pressing. So should he recite if he be lord of speech, for the Sastra is speech. He should (recite) in the tone in which he can complete, increasing in height, increasing in height;² that is the better way of reciting. He (the sun) never sets or rises. In that they think of him (the sun) 'He is setting in the west,' thus indeed, having reached the end of the day, he inverts himself; thus he makes day below, (and) night above. He (the sun) never sets or rises. Again in that they think of him (the sun) 'He is rising in the east,' thus indeed, having reached the end of night he inverts himself; thus he makes night below, (and) day above. He, indeed, never sets or rises. He never sets;³ union with him and identity of world he attains, who knows thus.

1. This section deals with the relation of the three pressings to the day and their symbolic connection with the three main positions of the sun; it is borrowed from Ab 3.44.
2. GB reads uttarinyottarinyotsahata, whereas the parallel text Ab 3.44 uttarinyotsarata.
3. G's edn reads nimrucati, whereas the correct reading should

be nirvacati. The edns of M and K read nimlocati. See Introd., § 7 under 'Conjugation.'

II.4.11

¹ Now¹ the third pressing of one day (Soma-sacrifice). The gods and the Asuras strove for these worlds. The gods conquered the Asuras completely. Those (Asuras) conquered (by the gods) entered into the interval between day and night. Indra, indeed, said ; These Asuras have entered into the interval between day and night. Who with me will desist these Asuras (from this place)? ^{2.} 'I too' replied Agni, 'I too' replied Varuna, 'I too' replied Bṛhaspati, 'I too' replied Viṣṇu. After having desisted (the Asuras) they smote them away from the interval between day and night. In that after having desisted (them) from the interval of day and night, they smote them away; therefore, the Uktha recitations³ after having desisted, indeed, smite the hateful foe away; who knows thus. That fire first took the form of the horse and then moved about. In that the fire first took the form of the horse and then moved about; therefore, they carry forth Uktha recitations with the verses belonging to Agni. In that the fire first took the form of the horse, this is the Sākamāśva (-śāman); therefore, it (the fire) is along with the horse. In that the five divinities desisted (the Asuras); therefore, the five divinities are invoked in the Uktha recitation. Speech is Agni, breath is Varuna, mind is Indra, sight is Bṛhaspati, (and) hearing is Viṣṇu. These (five divinities), indeed, having re-animated them (the gods) with these five breaths and (them) they (the five divinities) established them (the gods)⁴;

on account of this these five divinities alone are invoked in the *Uktha* recitation.

1. This section introduces a legend of the fight among the gods and the Asuras; the gods prevented the Asuras from entering the evening twilight, and thus ruining the *Sastras* of the evening. This legend is unknown elsewhere in this form. Cf. AB 3.60.
2. GB reads abhyutthāsvāyaha (-hai), but one would expect the dual form abhyutthasvayaha (-hai); cf. the parallel passage AB 3.60, where we find the dual form natayaha (-hai).
3. GB reads uttāh, which is certainly a corrupt reading. G in her f.n. to the text suggests the reading to be uktha (?) and Vidyā BHĀSHĀ, VPI, B and Ār, p. 269, conjectures the reading to be utthaya (g) abhyutthava or utthaya (g) utthava. In accord with the context one would prefer to accept the reading uktha, as is suggested by G.
4. G's edn reads samīryudasthāpayan, whereas the edns of M and K rightly read samīryodastha-payan.

II.4.12

Prajāpati created the other gods out of these five breaths. Whatsoever is five-fold, having created that, he illuminates that. The gods, indeed, proclaimed 'This father,¹ desirous of comforts has become exhausted; having reanimated him again let us make him to get up'. He, indeed, having perceived his existence worships them (the gods); and if he offers sacrifice by means of the large transition of a pure (or purified) family;² thus having perceived his existence he worships (the gods). Prajāpati, indeed, is the sacrifice. After having reanimated by means of these breaths he was made to get up. Those who, indeed, after having reanimated by means of five breaths made him to get up these the same five divinities are invoked in

the Uktha recitation.

1. G's edn reads... pitāmavo'bhuḥ, which is certainly a corrupt reading. G in her f.n. to the text conjectures the reading to be pitāmavo'bhuṭ. G's suggestion can not be accepted, since we get a better reading pita mayobhuh in the edns of M and K. Therefore, the reading of the latter edns is preferable.
2. The edns of V and K read utthāpayāni, whereas G's edn has utthāpayāma. In this place G's reading has been adopted by me.
3. The expression sandhy uksena (sandhi + uksena) would perhaps mean "by means of the large transition of a pure (or purified) family".

II.4.13

As to this they say 'In that they eulogise the two deities, Indra and Agni, how is it that in the Uktha recitation many (other) deities¹ are invoked? Indeed, (the 'astra) belonging to Agni and Maruts is (recited) at the end, the Uktha recitations are (recited) in the middle, and (the 'astra) belonging to the Asvins is (recited) at the end. They eulogize the younger (=minor) deities in between (the major deities).² And how is it that in the Uktha recitation many deities are invoked? There are two deities (invoked) in the beginning of the Uktha recitation, in that there are two-two (deities invoked).

1. GB reads bhuviṣṭha devatā uktha sasvante. G in her f.n. conjectures bhuviṣṭha (-h). With the finite verbal form sasvante, the plural substantive is required, hence bhuviṣṭha (-h) should be read in place of bhuviṣṭho.

2. GB reads tis̄thaty atha (tis̄tha iti atha), which reading is unintelligible. G in her f.n. to the text suggests that the reading should perhaps be antesy ity atha (antesu iti/atha), this would suit the context. VEDĀVĀPĀDHU, VPK, H and AR, p.1103, f.n., thinks that the desired reading should be utis̄that, in this context any verbal form derived from vsthā would hardly suit the context. Here G's suggested reading has been adopted.

II.4.14

In that the Uktha (-śastra) belonging to Indra and Varuna is the Uktha of the 'aitrāvaruna; the Uktha (-śastra) belonging to Indra and Br̥haspati is the Uktha of the Br̥ahmaṇa-
cchāksin; the Uktha (-śastra) belonging to Indra and Viṣṇu is the Uktha of the Ačchāvaka.¹ Two (Uktha-śastras) one belonging to Indra and the other to Varuna are to be recited, and (of which) one (Uktha) belongs to (both) Indra and Varuna. Two (Ukthas) one belonging to Indra and the other to Br̥haspati are to be recited, and (of which) one belongs to (both) Indra and Br̥haspati. Two (Ukthas) one belonging to Indra and the other to Viṣṇu are to be recited, and (of which) one belongs to (both) Indra and Viṣṇu. There are two-two (deities) in the beginning of the Uktha; in that there are two-two (deities).

1. Cf. AB 3.60; PB 3.8.6-7.

2. GB reads sāṁśasyaṁ stah, which is dubious reading. G in her f.n. to the text conjectures the reading to be gāmīnastavaṇa; if it were considered to be the right reading, then it would solve difficulty; since this nom. dual (neut.) form will befit well with the nom. dual (neut.) ave.

II.4.16

In¹ that the Uktha recitation belonging to Indra and Varuna is the Uktha of the Maitrāvaruna. It has been said in the verse²; O Indra and Varuna, drinkers of the pressed (Soma), and holders of the law, drink this satisfying pressed (Soma juice)². The third preceding contains (the word) 'be drunk'.

'Come, o Agni, I shall proclaim to you; and 'Agni belonging to the Bharatas, has been caught; these are the strophe and antistrophe of the Maitrāvaruna. 'To holder of the people, the generous, worthy of praise'⁵ is the beginning of the Uktha. After it (the Uktha) he applies the Brāhmaṇa. 'He has propped the heaven, the Asura, the lord of all wealth,⁶ is that which is to be recited together in honour of Varuna. 'And I'⁷ said Varuna. It is for reciting together and for not reciting much. 'O Indra and Varuna (give strong protection) to our sacrifice,⁷ is the conclusion in the (sāstra) belonging to Indra and Varuna. The (sāstra) belonging to Indra and Varuna is always his (Maitrāvaruna's) Uktha. Thus he establishes it (the sāstra belonging to Indra and Varuna) on its abode and on its own support. These 'cities having pairs became victorious, (it serves) to attain victory and it is for the propagation of the pairing of the two. That verse has one foot. The Hotṛ concludes (the sāstra) with a verse having one foot. In which they unite (the sāstra) of the Hotrakas of the Hotṛ, that is perfect. And in that, indeed, 'O kings (Indra and Varuna) I would turn you here to this our sacrifice;⁸ this (verse) alone he should apply (as) the whole conclusion (of the sāstra) and (as) the whole hymn. The

whole hymn belongs to the latter two (i.e. Indra and Varuna).

'O Indra and Varuna (partake) of the most sweet (Soma);^{9;} this he recites as the Yajyā. Thus indeed, he delights the same two deities in accordance with their portions. After having uttered the Vāsat call he utters the second Vāsat call; thus they come in contact with one another, they do not swell (the Soma-goblets). (Thus), they do not perish as non-reciters of the Nārasāmsa (hymns).

1. Sections 16-17 state the mantras for the Uktha, Stotriya, Anurupa etc., of the Hotrakas, being based on Ḫṛṣṇa sources (cf. ḪS 6.12; Ṣāñ 9.2-4).

2. RV 6.6d.10; AB 6.12.7; GB 2.2.22.

3. RV 6.16.16; SV 1.7; VS 26.13; Mai S 4.12.1; Kāth S 2.14; AB 3.49.2; PB 11.11.1; SB 2.2.3.23; SVs 2.6.12.

4. RV 6.6.19; Kāth S 20.14. According to Ḫṛṣṇa, the word bharata- means either "descended from the priests called Bharatas" or "the bearer of oblations".

5. RV 3.61.1a; SV 1.374a (reads ukthā 3 m); KB 30.3.

6. RV 3.42.1a; Kāth S 2.6a (reads r̥ṣabha for asuro of RV and others); AB 1.90.5; KB 9.6.

7. RV 7.32.1a; T 7.6.12.2a, Mai S 4.12.4a.

8. RV 7.84.1a.

9. RV 6.63.11a; AB 7.63.2a; AVP 20.6.6a.

II.4.16

In that the Uktha recitation belonging to Indra and Brhaspati is the Uktha of the Brāhmaṇācchāmī. It has been said in the verse 'O Brhaspati, you and Indra, showerers of treasure, rejoicing at this sacrifice drink the Soma'. The third pressing

contains (the word) 'be drunk! 'We to you ^a are ^b peerless', and 'Who
 to us all this before, ^{3.} are the strophe and antistrophe of the
 Brāhmaṇacchānsin. 'To the most generous, great and rich in
 possession, ^{4.} is the beginning of the ^c Uktā, which belongs to
 Indra and is in Jagatī metre. ^d Cattle are connected with the
 Jagatī metre, therefore, (it serves) to attain cattle; and the
 third pressing is connected with the Jagatī metre; and it
 (the Jagatī metre) is the form of the third pressing. 'Like
 watchful birds, swimming in water, ^e is that which is to be
 recited together in honour of Brhaspati. 'And I' said Brhaspati.
 It is for reciting together and not for reciting much. 'My hymns,
 which know the heaven, flow towards Indra, ^f is the conclusion
 (of the sāstra) belonging to Indra and Brhaspati. That (the
sāstra) belonging to Indra and Brhaspati is always his (Brāhma-
 nacchānsin's) Uktā. Thus, he establishes it (the sāstra belong-
 ing to Indra and Brhaspati) on its abode and on its own support.
 These deities having become pairs became victorious; it is for
 victory; and it is for the propagation of the pairing of two.
 'Let Brhaspati protect us from backward, ^g with this verse belong-
 ing to Indra and Brhaspati he concludes (the sāstra); thus, he
 establishes the sacrifice of Indra and Brhaspati. 'Let him
 (Brhaspati: protect us) from above, from below, from malicious.
 May Indra make room for us from the front and from the centre,
 as friend to friends'. He expects fortunate blessings from all
 quarters.^h The wish he longs for, that wish becomes fulfilled for
 him, he who knows thus; and the Brāhmaṇacchānsin he who kn ⁱ wing
 thus concludes (the sāstra) with the verse, O Brhaspati, you
 and Indra are the lords of wealth, ^j this verse he recites as

the Yajña. Thus indeed, he delights the same two deities in accordance with their portions. After having uttered the Vāsat call he utters the second Vāsat call; thus, they come in contact with one another. They do not swell (the Soma-goblets). They do not perish as non-reciters of the Nārāsaṁsa (hymns).

1. RV 8.50.10ab; AVS 20.13.1ab.
2. RV 8.21.1a; AVS 20.14.1a; SV 1.408a; EB 12.12.3; Vait.26.3.
3. RV 8.21.9a; AVS 20.14.3a; SV 1.400a; Vait. 26.3.
4. RV 1.57.1a; AVS 20.16.1a; EB 30.9; Vait.26.7.
5. G's edn reads śindūlāsatam, whereas the edns of M and K read Aindrañ jāsatam.
6. RV 10.68.1a; AVS 20.16.1a; TS 3.4.11.3a; Mai 8 4.12.6a; Kath 8 23.12; Vait.26.8.
7. RV 10.43.1a; AVS 20.17.1a; SV 1.375a (reads yā for ya and avaryuyah for avaryidah); Vait.26.9.
8. RV 10.42.1a; AVS 7.51.1a; AVP 15.11.1; TS 3.3.11.1a; Kath 8 10.13a; AB 6.16.6; TB 3.1.1.5.
9. RV 10.42.11 b-d; AVS 7.51.11 b-d; TS 3.3.11.1 b-d; Kath 8 10.13 b-d.
10. GR reads nārtim, which reading is unintelligible. One would expect here the reading to be anārtim, which would suit very well to the context as an adjective of śisam.
11. Read ... etavyā paridadhāti for...etasyā paridadhāti of G's edn.
12. RV 7.97.10a; AVS 20.17.12a; TB 2.5.6.3a.

II.4.17

And the Uktva belonging to Indra and Viṣṇu is the Uktva¹ of the Acchāvāka. It has been said in the verse '0

Indra and Viṣṇu, lords of joy-giving draughts, giving gifts
of treasure to come to the Soma. The third pressing contains
(the word) 'be drunk'. 'Now, o Indra, fond of praise;^{3.} and ,o
Indra, fond of praise, here this (oblation) is for you; are
the strophe and antistrophe of the Acchāvāka. 'The season was
the mother, (and when born) therefrom it entered into the
waters,^{5.} is the beginning of the Ṛktha. Its Brāhmaṇical ex-
planation has been given. 'He, the mortal one does not possess
(the wealth) soon while desiring for it, is that which is to
be recited together in honour of Viṣṇu.' And I said Viṣṇu.
It is for reciting together and not for reciting much about the
two deities. 'With the rite, with food I impel you (o Indra and
Viṣṇu);^{7.} is the conclusion (of the sāstra) belonging to Indra and
Viṣṇu is always his (Acchāvāka's) Ṛktha recitation. Thus, he
establishes it (the sāstra belonging to Indra and Viṣṇu) on its
own abode and on its own support. These deities having become
pairs became victorious; it is for victory and it is for the
propagation of the pairing of two. 'You both conquered; you are
not conquered;^{8.} with this verse belonging to Indra and Viṣṇu he
concludes (the sāstra); thus he establishes the sacrifice of
Indra and Viṣṇu. 'O Indra and Viṣṇu drink of this sweet drink,-^{9.}
this verse he recites as the Yajyā. Thus indeed, he delights
the same two deities in accordance with their portions. After
having uttered the Vāyat call he utters the ^{second} Vāyat call; thus,
they come in contact with one another. They do not swell (the
Soma-goblets). They do not perish as non-reciters of the
Nārāyaṇa (hymns).

1. head uktham for uktam of O's edn.
2. RV 6.69.3 ab.
3. RV 3.93.7a; AVS 20.100.1a; PB 17.16; Vait.39.7.
4. RV 3.13.4a.
5. RV 2.13.1a.
6. RV 7.100.1a; TB 2.4.3.4a.
7. RV 6.69.1a; TS 3.2.11.1a; Mai S 4.12.5a; Kāth S 12.14a; AB 6.15.2.
8. RV 6.69.3a; AV 7.44.1a; AVP 20.16.3; TS 3.2.11.2a; Mai S 2.4.4a; Kāth S 12.14a; AB 6.15.6.
9. RV 6.69.7a; AB 6.12.11; GB 2.2.22.

II.4.13

Now¹ (the Āhāva) 'O Adhvaryu, let us both praise,² is (suitable) for the strophe, antistrophe, the beginning of the Uktā and closing verse. They recite four times; four are the quarters; thus they establish themselves on the quarters. And cattle are four-footed; (it serves) to win cattle; and at the third pressing the Hotrakas are four-jointed; on account of this all recite the Trisṭubh (hymn) and the Jagatī metres. The third pressing is connected with the Jagatī metre. Now these (Jagatī metres) are, indeed, the Trisṭubh metres. The sāstra of the Hotrakas at the morning-pressing, at the Varutvatiya (-śāstra) and at the third pressing is not uniform, as it were. The third pressing has the sap sucked out, the Trisṭubh metre is one with the sap not sucked out, is unexhausted and is full of pure juice; therefore, (it serves) to make it full of sap.³ All conclude (the sāstra) with the verses containing (the word)

'equal'. In that they conclude (the *sāstra*) with the verses containing (the word) 'equal'; the conclusion is at the end; (and) end is the conclusion; the end (serves to attain) adherence, and indeed, (it serves) to protect; thus, they conclude the end with the end. All offer sacrifice with the verses containing (the word) 'be drunk'. In that all offer sacrifice with the verse containing (the word) 'be drunk', with the verses containing (the words) 'press' and 'drink'; thus they offer sacrifice with the appropriate verses. That which is appropriate in the sacrifice (that) is perfect. All utter the second *Vaṣṭṛ* call. After having offered to the *Bṛiṣṭakṛt* the second *Vaṣṭṛ* call should be made; and indeed, let us not stand in the way of the *Bṛiṣṭakṛt* (offering). The third pressing is yonder world. There are five quarters, and five *Uktha* recitations of that third pressing. He (the sacrificer) by means of these five *Uktha* recitations, wins these five quarters. And that which is the symbol and measure of these worlds; with that symbol and measure he makes these worlds prosperous, he makes these worlds prosperous.

1. Cf. GB 2.3.16 and 2.4.4.

2. GB 2.3.10; Vait. 20.18.

3. Cf AB 6.12.5.

4. Perhaps the word *saījaya* (*yai*) is derived from *√saī* (*saī*) meaning 'to stick, adhere etc.' and it conveys the right sense to the context, the other corrupt word in this sentence is *avainaya*, which is perhaps a scribal error for the correct from *avanaya*.

As to this they say¹ 'Why has the Sodāśin its so-called name? It consists of sixteen Stotras, and sixteen Sastras;² with sixteen syllables he commences. Two syllables are left over³ when the Sodāśin is made into an Anustubh; these are the two breasts of speech; these are the truth and falsehood; truth protects him, falsehood does not injure him, who knows thus, who knows thus.'

1. This section is borrowed from AB 4.1.6-7.
2. The source of this section AB 4.1.6 reads sodasah
stotranam solasah sastranam.
3. CB omits the part solasabhiḥ pranauti ...
solasityam of AB. See AV 2.302.

PRAPATHAKA V

II.5.1

The¹ gods took refuge in the day, the Asuras in the night; they were of equal strength; they could not be discriminated. Indra said 'Who with me will attack² (to drive away) hence these Asuras through the night? He did not find any one among the gods, they were afraid of night, the darkness, death. The night is darkness, as it were; and darkness, indeed, is death. Therefore, even now, even a strong (man) at night,-(while) going even for a short distance, is afraid.³ The metres alone followed him; in that the metres alone followed him; therefore, Indra and the metres bear the night. Nal^{they} Nivid is recited, nor Puroruc, nor inserted verse, nor is any other deity eulogised; for Indra and the metres alone bear the night. They (the gods) repelled them (the Asuras) by going round in rounds; in that they repelled them by going round in rounds, that is why the rounds (paryayas) have their so-called name. They repelled them from the first part of the night by the former rounds, from the middle of the night by the middle (rounds); from the last part of the night by last (rounds). 'Up from the night do we follow' they (the gods) said. In that 'Up from the night do we follow' they said, that is why the Apisarvaras have their so-called name. Bordering on night are these metres of his (o Indra), he (the seer) used to say; for these rescued Indra from night, the darkness, death, that is why the Apisarvaras have their so-called name.

1. This section is almost identical with AB 4.5, and it deals with the Atiratra from of the Jyotistoma; see AS 33 6.4. The characteristic of this rite is the addition of four paryayas of three śastras each.
2. G's edn reads anvaiṣyamaha (-e) iti, whereas the edns of M and K read anvaiṣyamaha (-hai) iti. In this place one would expect the dual form anvaiṣyavahā (-hai) iti; cf. AB 4.6 where dual form is used with similar construction of the sentence.
3. See CHTRL, ana. cit., § 9, Ex 21, p.15.

II.5.2

They¹ chant during the first rounds;² (the Śastrarecitors) repeat the first Padas; whatever their (of the Asuras) desired objects were,³ thereby they (the gods) take from them. They chant during the middle (second) rounds; they repeat the middle Padas; their horses and cows, thereby they take from them. They chant during the last rounds; they repeat the last Padas; their (of the Asuras) clothes, their gold, the jewels on their bodies, thereby they take from them (the Asuras). He (the sacrificer) takes the property of his foe, he repels him from all these worlds, who knows thus.

1. This section is borrowed from AB 4.6.4-7, and it explains the advantages of the śastras at the three rounds (Vait. 26.3).
2. AB 4.6.4 reads prathameṇa paryavena in place of prathameṣu paryayoṣu of GB.
3. AB 4.6.4 reads ... śāvā gāya āsan in place of ... manorathā āsan of GB.

II.5.3

They¹ say ; 'The day is possessed of Pavāna (-stotras); the night is not possessed of Pavānas, and on what account do they have equal portions? In that they chant and recite (the verses) 'To Indra, lover of carouse, the pressed (drink)', 'This drink, o bright one, is pressed, and 'This has been pressed with might, thereby the night is possessed of the Pavānas; thereby both become possessed of the Pavānas; thereby become of equal portions.' The day is possessed of fifteen Stotras'; they say ; 'night is not possessed of fifteen Stotras; how do both become possessed of fifteen Stotras, and on what account do both have equal portions? The Apisarvaras are possessed of twelve Stotras; they sing for the (Stotra) connected with the Asvins by means of the Sandhi (-sāman)⁵ connected with the Rathantara (-sāman) with three deities; thereby the night is possessed of fifteen Stotras, thereby both (day and night) become possessed of fifteen Stotras; thereby they have equal portions. They chant a limited amount, they recite an unlimited amount, (thinking) 'What has been (i.e. is past) is limited, what is to be (i.e. is future) is unlimited; thus, he would win unlimited (objects). He recites over and above the Stoma, his offspring is beyond the self, his cattle are beyond. Whatever in him there is beyond the self, the same by means of that which is beyond the self they (the priests) make (him) to prosper.⁶ All this (universe) is two-fold, unguent and brilliance; both of these are obtained by day and night; (it is) for the obtaining of unguent and

brilliance? They recite strophes and antistrophes in Gāyatrī; the Gāyatrī is brilliance; night is the evil, the darkness; by means of that brilliance they (the priests) cross the evil, the darkness. They recite with repetitions, for so do the Sāman-chanters sing; they say 'According as it is sung, it is recited;⁸ and that which is not recited (indeed) that is (also) not sung. Then they say 'Why after the final Pratihāra do they utter the Āhāva and link the Śastra with the Sāman?

1. This section is borrowed from AB 4.6.3 ff. It gives an explanation of the Pavamana-ślokas, which belong to the day alone, are also provided for the night and also explains other features of the Atirātra which are modelled after the Soma-performances of the day.
2. RV 3.92.19a; AVS 20.110.1a; SV 1.163a; AB 4.6.9; PB 9.2.7; Vait. 40.1.
3. HV 3.2.1a; SV 1.124a; AB 3.16.2; KB 15.2; PB 9.2.16; 6b 13.5.1.9.
4. RV 3.61.10; SV 1.165; AB 4.6.9.
5. See SV 2.99-104, to Agni, Uṣas and Āsvins, two verses are turned into three.
6. AB 4.6 reads avarundha'varundha in place of āpyayavanti of GL.
7. See KB 17.5.
8. Cf. KB 17.6.

II.5.4

The¹ sacrifice, indeed, is (like) a (cosmic) man; of it the Navirdhāna-pandal is the head, the Āhavaniya fire the face, the Sadas the stomach, the Ukthas the food, the Vārjāliya

and Āgnidhriya (heaps of hearth) the two arms, these divinities, the Dhīnyas (mindful ones) within the Sadas; the Ārhapatya and the fire for cooking (purpose) the fast milk, the support. And of it the Brahman (-priest) is the mind, the Udgātr̄ the outbreathing, the Prastotr̄ the inbreathing, the Pratihartr̄ the cross-breathing, the Hotr̄ the speech, the Adhvaryu the sight, the Sadasya the generation, the Ṿotrāśāmsins the limbs, the sacrificer the body. In that the Adhvaryu introduces the Stotra (with) 'Soma one becomes pure,^{2.} thus, he unites eye with the breaths. In that the Prastotr̄ addresses the Brahman (with) 'O Brahman, we shall chant, o Prasātr̄',^{3.} (they think) 'Mind is the leader of these breaths; impelled by mind we shall chant the Stoma'; thus indeed, he unites the breaths with the mind. In that the Brahman acquires loudly by saying 'Do you chant; mind is the Brahman; thus indeed, he unites the mind with the breaths. In that the Prastotr̄ begins the chant; thus indeed, he unites the inbreathing with the breaths. In that the Pratihartr̄ utters his portion; thus indeed, he unites the cross-breathing with the breaths. In that the Udgātr̄ chants; thus indeed, he unites the thorough-breathing with the breaths. In that the Hotr̄ joins the Sastra with the Sāman; the Hotr̄ is speech; thus indeed, he unites speech with the breaths. In that the Sadasya sits by the side of the Brahman; the Sadasya, indeed, is generation, thus he obtains generation. In that the Ṿotrāśāmsins join their recitings with the Sāmans; thus indeed, the Ṿotrāśāmsins are the limbs, thus he (the Ṿotrāśāmsin) unites his (sacrificer's) limbs with the breaths. In that the sacrificer sits by the side of (those

chanting) the Stotra, the sacrificer is the body; thus he brings his (sacrificer's) body into order. Therefore, while the sacrificer is outside the altar, (the Adhvaryu) should not give out the call (to Āgnidhra), nor should the sun rise, set, nor should the fire heat a place other than a Dhisanya, so that he may not depart himself from the breaths.

1. This section is borrowed from KB 17.7; it identifies the fixtures of the sacrifice with the members of the cosmic man, and the officiating priests with the breaths and other functions of the body.
2. VS 7.21; SB 4.2.2.12.
3. KB 17.7; SB 4.6.6; Vait. 17.3.

II.5.5

They¹ (the chanters) chant in the first rounds, they (the Śastra-reciters) cause to prolong (a note in reciting: *ninardayanti*)² in the first Padas; thus indeed, they smite away the Asuras from first (part of) night; in the middle rounds they chant; they cause to prolong (a note in reciting) in the middle Padas; thus indeed, they smite away the Asuras from the middle (part of) night; in the last rounds they chant, they cause to prolong (a note in reciting) in the last Padas; thus indeed, they smite away the Asuras from the last (part of) night. Just as they remove evil over and again by repeating (the Śastras) separately,³ so with the strophe and antistrophe they smite away the Asuras from day and night. They recite the Gāyatrī verses;⁴ the Gāyatrī, indeed, is

brilliance and divine splendour; thereby they place brilliance and divine splendour in this sacrificer.⁵ Having recited the Gāyatrī verses they recite the Jagatī verses; Jagatī, indeed, is the holy-power (Brahman); thereby by means of the holy-power they place divine splendour in this sacrificer. Between the Gāyatrī and Jagatī verses they (the priests) insert the calls; thus indeed, they make the metres of varied strength. Having recited the Jagatī verses they recite the Trisṭubh verses; the Jagatī, indeed, is cattle; they conclude cattle with the Trisṭubh verses. The Trisṭubh is might and strength; thus indeed, at the end he places the might upon the strength. The offering verses contain (the words) 'Soma juice,' 'be drunk,' 'pressed' and 'drink,' and are perfect and have good characteristics;⁶ that is the symbol of might. He should keep awake through the night. So long as they do not sing or there is no reciting, so long are the Asuras and Kaksases the lords and they lead the sacrifice. 'You lighten up the kindled Āhavaniya (-fire), the Agnīchriya, the Gārhapatya and (the fires) of the altars: they should say aloud; they should lighten up; it should be lightened, as it were: they should lie snoring;⁷ them indeed, henceforth⁸ the chief evil does not seize (na abhiyukoti?). They smite away the evil, the darkness; they smite away the evil, the darkness.

1. The first part of this section deals with the expulsion of the Asuras; and it is borrowed from KB 17.8; and the second part of it is borrowed from KB 17.9, explains the distribution of the metres at the Sastras.

2. For ninarda- sound, cf. Ḫś ŚŚ 3.3.9 and Vait. 32.15-18.

3. For the word abhyāgaram: see KEITH, MOH XXV, p.443,f.n.2, who says "abhyāgaram is doubtful: BR gave it as 'besprechen, B. as 'in the house'; this is possible, but 'W's rendering is followed: if abhyāgaram is taken as by B then there may be a reference to a magic-dance as a popular rite". The edns of M and K read abhyāgarat, which reading is also doubtful in this context. VEDHA. LANDJU, VPK, B and AR, p.113, suggests the reading to be abhyākaram, according to him this reading befits the context, if it were to be taken as the correct reading then it would mean "drawing near to one's self", which meaning is not at all required; therefore we retain the reading abhyāgaram, as is found in G's edn and rely upon the meaning assigned to it by W.

4. GB reads gāvatrī, which ought to be in pl. form gāvatrīḥ, since all other forms such as jagati-etc. are in pl.

5. GB reads asmai which is either not required at all or which should be taken in the sense of loc. asmin.

6. Cf. AB 4.6.3 and KB 17.9.

7. G's edn reads ārebhantah śavirāms tān, whereas 'W's edn has the most unintelligible reading tasyādare śavirāma tān. G's reading is in accord with the parallel text AB 17.9 except ārebhantah for ārebhantah of G's edn.

8. G's edn read tān ha tāk, but here one would expect atah for tāk, which (atah) is found in the edns of M and K.

II.5.6

Indra¹ slaughtered Visvarūpa, the son of Tvaṣṭṛ.

Tvaṣṭṛ, whose son was slain, brought Soma (which is) suitable for witchery, and withheld from Indra. Indra, committing a profanation of the sacrifice, by main force drank his (Tvaṣṭṛ's) Soma-juice. He evacuated Soma in every direction (i.e. through vomiting and evacuation). Therefore, one should not drink Soma without being acquiesced.² His Soma-drinking becomes deprived of. From his mouth and breaths³ his excellence

and fame went away and entered the cattle, therefore, cattle are (one's) fame: and indeed, he who knows thus, becomes famous. The Asvins and Sarasvatī then procured for him (Indra) this sacrifice, the Sautrāmani, in order to heal him. By means of it they consecrated (lit: sprinkled) Indra: because of it he became most splendid among the gods, so does he become most splendid among his own (people) and among others, he who knows thus and he who knowing thus is consecrated (lit: sprinkled with) through the Sautrāmani (sacrifice).

1. This section presents one of the legends, attached to the Sautramani, and is similar to SB 12.3.3.1-2.
2. GH reads somo nāmupabītena (na) pātayyah. G's edn puts the second na within bracket, this na does not seem to be required at all. If it were to be taken, in that case it will give a positive sense to the sentence and would mean "Soma should be drunk without being acquiesced". It is perhaps obvious that the second na is a mere scribal error.
3. Read prānebhyyah for prānakhyah of G's edn.

III.6.7

And¹ the Brahman (-priest) sings a Sāman, for the Sāman, indeed, is the royal-power; by means of royal-power he consecrates him (the sacrificer); or the Sāman, indeed, is overlordship; by means of overlordship he causes him to attain overlordship. And, indeed, the Sāman is the essence of all the Vedas; thus, he consecrates (him) with the essence of all the Vedas. He chants it in the Brhatī verse, for established on the Brhatī, as his excellence and support, yonder sun gives heat. He chants it in a Brhatī verse belonging

to Indra, for this sacrificial rite, the Sautrāṇī, belongs to Indra, and even now one who offers sacrifice, has Indra as his support; he thus, rejoices him in his own abode. And as to why (these Sāmans) are called bracers; by means of these Sāmans the gods with the strength of the vital power braced up Indra, so do the sacrificers brace him up with the strength of the vital power. 'For full fame,' 'for excelling fame,' 'for true fame,' 'for fame; these are the Sāmans. He (the Brahman) establishes him in these worlds. These are four finales,⁴ for there are four quarters; they thus, establish him in all quarters; and cattle, indeed, are four-footed, thus, (it serves) to win cattle. As to this they say '(Seeing that) this Sāman is chanted, wherein then does the recitation of this Sāman consist, and what is its foundation? They say 'Thrice eleven are the gods; this indeed, is the recitation belonging to that Sāman, this is its foundation. He takes a thirty-third cupful (of gravy); it is for support of the Sāman.

1. This section illustrates Vait. 30.16; 13, and deals with the Sāman-chants at the Sautrāṇī: it almost copies ŚB 12.3.23-23.

2. The edns of N and K read sāmyakāṇī, whereas G's edn following the parallel passage ŚB 12.3.3.26, reads sāmāṇī. This word literally means "sharpeners or sharpenings!"

3. ŚB 12.3.3.26; Vait. 30.18. See EGGELING, SBE XLIV, p.256, f.n.3.

4. For finales, see Eggeling, SBE XLIV, pp.256-7, f.n.3.

II.6.8

Prajāpati¹ desired 'May I get strength (and) the world of heaven'. He saw this Vājapeya (the drink of strength). That which gives heat, that is a drink of strength. By means of this (rite) he (the sacrificer) attains strength (and) the world of heaven. The (verses) containing (the words) 'bright' and 'light' occur at the morning-pressing. By means of these (verses) he obtains brilliance (and) divine splendour. The (verses) containing (the word) 'strength' occur at the midday-pressing, (it serves) to attain the world of heaven. The (verses) containing (the words) 'food', 'troop', (and) 'cattle', occur at the third pressing. By means of these (verses) he attains fulness (of all these objects). It (the Vājapeya) is throughout constituted of seventeen parts: Prajāpati, indeed, is constituted of seventeen parts; thus he approaches Prajāpati alone. The officiating priests wear golden wreaths; (thereby) the symbol of greatness is made. (He does so, thinking) 'This (gold) may be for me in yonder world a shining out.⁴ Gold, indeed, is light; by means of light they conceal him (the sacrificer). They run a race-course and make the sacrificer win. He (the sacrificer) ascends to the sky⁵, he ascends in the region of strength,⁶ he ascends in the region of all strength. (Thereby) they conceal him (the sacrificer) from the world of men. 'On the instigation of the god Savitr,⁷ may I ascend to the world of heaven, the highest firmament. The Brahman causes the wheel of a chariot to move gently; instigated by the Savitr alone he causes him to move gently.⁸

The Brahman (-priest), indeed, is Prajāpati; thus he sends this Prajāpati away from the thunderbolt, (it serves) to win sky, and is for continuity of the steeds. He chants an impetuous Sāman, thus he becomes possessed of strength. The world of heaven is strength, thus he ascends to the world of heaven. Among the verses addressed to Viṣṇu and containing (the word) 'sipivista-', the ṭṛphat is chanted (as) last (Sāman). Thereby, having ascended to the world of heaven 'he bestrides, he bestrides the height of the ruddy one (the sun).'⁹

1. This section illustrates the Vājapeya ceremony, it is obviously copied from PB 13.7 (cf. Vait. 27.1-17).
2. The edns of V and K read vājām āpnuyāt, whereas G's edn following the parallel text PB 137.1 reads vājām āpnuyam. In accord with the context the finite form in first per. sg. is desired.
3. In the Vājapeya-sacrifice the seventeen-fold verses are recited as Stoma, Sastra and Uktha recitations.
4. PB 13.7.7. ELLIOT FIELD'S Ved. Conc. does not take note of this reference of GB.
5. According to CALAND, PB (Tr.) 13.7.12, p.433, n.1, it is meant; "He (the sacrificer) mounts by means of a ladder to the top of the sacrificial post, the mūra!"
6. PB 13.7.11 reads saraiasa in place of samahasa and viśvamahasa of G..
7. Cf. Vait. 27.6.
8. Here sarmati, certainly appears to be used in the causative sense.
9. According to CALAND, PB (Tr.) 13.7.13, p.439, n.2, Here the brachnasva vistupa seems to be equivalent to Viṣṇu

step (varvantam asva raiasah paraka, SV 2.976)!"

II.5.9

Now¹, (we shall discuss) the Aptoryāman sacrifice. In that Prajāpati created offspring; he, indeed, created them when they were exhausted; created they went away and did not return. Then he received back with one toma, (but) they surpassed; them he received (back) with two (Stomas), them with all (Stomas); therefore it (the Aptoryāman) is possessed of all the Stomas. Then he received (back) with one Pr̄ṣṭha (-stotra), (but) they surpassed; them (he received back) with two (Pr̄ṣṭha-stotras), them with all (Pr̄ṣṭha-stotras); therefore, it (the Aptoryāman) is possessed of all Pr̄ṣṭhas. In extra Uktha they restrained them (from their going away) with the Vāravantiya (-sāman); therefore, this (Aptoryāman) is possessed of extra Uktha, and because of this it is (called) Vāravantiya (restraining Sāman). After having found he restrained them, therefore, it is (called) Aptoryāman.² And they say 'Offspring, indeed, are Aptu, and it (the Aptoryāman) is the restraining of offspring.³ It has, indeed, been said; these offspring may spread⁴ the sacrificial grass; then he offers sacrifice by means of it (the Aptoryāman). This Aptoryāman is possessed of eight Pr̄ṣṭhas. Since the Pr̄ṣṭhas of the Visvajit (sacrifice) are transferred in the other sacrifice, how is it that here (the position is different) in this way? This Aptoryāman is the head of the sacrifices. Just as those who are hostile are at the command (lit: at the will) of (their) leader

(*āresthin-*), so may I be at the command (=will) of (my) leader; and (various kinds of) foods are capable of doing the service of food.⁶

1. Sections 9 and 10 deal with the Aptoryāman sacrifice. The presentation is not in very close touch with Vait. 27.13 ff. Cf. in a general way PB 20.3.2 ff.
2. Cf. PB 20.3.4, for etymology of the word Aptoryāman, where its etymological explanation is given in usual Brahmana manner "Whatever wish he has, he attains that by means of this rite; that is why the Aptoryāman has got its so-called name".
3. G's edn reads ta barhīh prajāsnāyeraṁ ..., whereas the edns of M and K read ta barhīh praṇāśnāyeraṁ G's reading is supported by a majority of MSS belonging to UoI, Poona, which are being utilised by the CMS, University of Poona, for bringing out a critical edn of GB. One of these MSS (No. 39) reads ta barhīh
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praṇāśnāyeraṁ ..., which reading has the regular Sandhi. VIDVĀ BANDHU, VPK, B and AR, p.147, conjectures this form to be derived from vāś 'to eat', which conjecture in no case can be accepted, since meaning of this root can never suit this context. K derives this form from vāṇa, and according to him dental sibilant is changed into palatal one. One of the MSS in private possession of Dr. H.H. DILWARKH of Poona reads ta barhīh praṇāśnāyeraṁ, which form can be obtained from vāṇā. Here I would like to read the text as follows: ta barhīh praṇāśnāyeraṁ ..., and would like to take the finite form in the optative third per. pl. from vāś in the sense of 'to pervade, spread etc.' By accepting this meaning of the root all difficulties can be overcome.
4. The finite verbal form sāvivāśyūḥ is derived from sam + vāś 'to desire'. The verbal form of this root with the prefix sam is neither recorded by VIDVĀ BANDHU, VPK, B and AR, nor by PW and MW.
5. The latter part of the sentence ... vāśāñnam annasvāducarvaya kṣamante, is the most confusing. VIDVĀ BANDHU, VPK, L and AR, p.336, takes it as vāśe (nominal form in loc. sg.), but if we accept it as nominal form then it

would lead us to a lot of confusion.. Instead of taking it as a nominal form vn̄se, it seems more desirable to take it as vateya (opt. first per. sg.). Again the plural finite form ksamante would lead one to further difficulty. Here one would like to conjecture the substantive annam, to be used in the plural sense. Thus, difficulty with regard to its interpretation can be solved.

II.5.10

Just¹ as the Āgneya (-sāstra), indeed, is the first of the Uktha recitations of the (one) day (Soma-sacrifice), so indeed, is the Āgneya (-sāstra) the first in this (Aptoryāman). In that(Aptoryāman) there are, indeed, two latter (verses) connected with Indra; these two (verses) are, indeed, connected with Indra. The Uktha of the Acchē-vāka is connected with Indra and Viṣṇu. There are four Āhāvas² and extra Uktha recitations (in the Aptoryāman). Uktha recitations, indeed, are cattle; cattle are four-fold, and cattle are four-footed,(it serves) to win cattle. These Tr̄cas-- the strophes and antistrophes are to be recited by half-verses; half-verses, indeed are support, thus it is for (finding) support. And after having invoked two-two (hymns) of these hymns which belong to the Āsvins he recites each single (hymn) day by day: the Āsvins are the physicians of the gods; therefore, he recites the hymns belonging to the Āsvins. And they gave (that sacrifice) to the Āsvins, (thinking) 'Do you two heal it'. The concluding verses belong to the lord of the field.³ Wherein (the sacrifice) is killed, there offspring⁴ were desiring to eat, were thirsting, obstructed and standing; to them, the wretched ones, he caused

to drink in accordance with their field,⁵ (and) made them to rejoice by means of these (concluding verses). 'The field is this earth; we shall find support on this undepressed one at the end.⁶ (In it) the offering verses are the Trisṭubh verses. Wherein (the sacrifice) is killed, there offspring, indeed, were desiring to eat, were thirsting, obstructed and standing, he made them embolden (=prosperous) each according to (her) abode by means of these. Therefore, these are the offering verses; these are the offering verses.'

1. This section and the previous one illustrate the Aptoryāman rite.
2. For Āhāvas, see GB 2.3.10; 16; 2.4.4; 13 and Vait. 20.15 ff.
3. Cf. KB 30.11.
4. G's edn reads yatra ba tāstāt praīā asanāvantih, whereas the edns of M and K rightly read yatra balaś tak
5. GB reads yathāksetram, according to G's f.n. one of the MSS reads yathākṣetram.
6. Cf. KB 30.11.

II.5.11

Now¹ (we shall discuss) the sacrifice not ending in one day.² They make the antistrophe of the strophe of today the strophe of the next day at the morning-pressing. Thus, they continue the Ahīna (-sacrifice) for the continuity of the Ahīna (-sacrifice). Just as one day (rite) is the pressing day, so the Ahīna (-sacrifice) (concerns) the pressing (days); just as the pressings of the one day sacrifice are concluded one by one,

so the days of the Ahīna (-sacrifice) are concluded one by one. In that they make the antistrophe of the strophe of today the strophe of the next day at the morning-pressing. Thus indeed, they make the one day the counterpart of the other day; thus indeed, by another day (i.e. by preceding day) they lay hold of another (subsequent day).³ But this is not the case at the midday (-pressing); the Pr̄̄thas are prosperity; they (the Pr̄̄thas), indeed, abide in the same (midday-pressing). By reason of the same rule they do not make the antistrophe of the strophe of today the strophe of the next day at the third pressing.

1. This section deals with Ahīna-sacrifice, and is composed of AB 6.17.1-2 and AB 6.5.
2. GB uses the expression anaikāhika- for ahīna-: which is not attested by the other Vedic texts and is wanting in the modern lexicons like EW and Wi etc. See BLOOMFIELD, op.cit., § 81, p.123, n.5.
3. GB reads apara- for avara - of the parallel text AB 6.5.

II.5.12

Now¹ (there are) the commencing verses.² With time³ guidance for us, let Varuna⁴ is (the commencing verse) of the Maitrāvaruna (which continues)⁵ Let Mitra lead us, he who knows; the Maitrāvaruna is the leader of the Hotrakas; therefore, this (verse) is called as containing (the word) leader.⁶ To you Indra from all sides⁶ is of the Brāhmaṇacchāsin,⁷ (continuing) We invoke for men; indeed, with this (verse) day by day they invoke Indra. When they invoke in competition no other appropriates Indra, where the Brāhmaṇacchāsin knowing thus recites this (verse)

day by day. 'When the Soma was pressed, men,⁸ is of the
Aechāvāka, (continuing) ^{9.} They invoked Indra and Agni; with
this (verse) they invoke day by day Indra and Agni. When
they invoke in competition no other appropriates Indra and
Agni, where the Aechāvāka knowing thus recites this (verse)
day by day. They are boats which carry over to the world of
heaven; thus indeed, with these (verses) they cross the world
of heaven.

1. This section is copied almost word for word from AB 6.6.
2. i.e. after the Stotriyas and Anurūpas of the Ahīna sacri-fices.
3. RV 1. 90.1a; SV 1.213a; AB 6.6.2; AB 26.10; Nir. 6.21.
4. RV 1.90.1b; SV 1.213b (reads nayati for nayatu); AB 6.6.2.
5. Read prapetrmati for pranatrimati of G'a edn.
6. RV 1.7.10a; AVS 20.39.1a; SV 2.970a; TS 1.6.12.1a; Mai S 4.11.4a; Kath S 8.17a; AB 6.6.3; Vait. 35.10.
7. RV 1.7.10b; AVS 20.39.1b; SV 2.970b; TS 1.6.12.1b; Mai S 4.11.4b; Kath S 8.17b; AB 6.6.3.
8. RV 7.94.10a; AB 6.6.5.
9. RV 7.94.10b; AB 6.6.5.

II.6.13

¹ Now (there are) the enclosing verses. 'May we belong to
² you, o god Varuna' is (the enclosing verse) of the Mitrāvaruna;
(continuing) ^{3.} Food and light may we obtain; 'food' is this
world; 'light' is yonder world; thus indeed, (with this verse)
he lays hold of both worlds. 'He traversed the atmosphere'^{4.} is of

the Brāhmaṇečchām-sin, a triplet, containing (the word) 'apart'; thus indeed, with these (verses) he puts apart the world of heaven. 'In the ecstasy of the Soma the regions of light when Indra cleft Vala.⁵ (He says) 'The consecrated ones are desirous to win; therefore, this verse contains (the word) 'hole.' He drove out the cows for the Āngirases, searching⁶ them that were in the hidden place; and he hurled Vala headlong;⁷ thus indeed, with this (verse) he obtains the gift for them. 'By Indra were established and made firm the luminous regions of heaven; the firm are not to be moved away;⁸ thus indeed, with this (verse) he attains the world of heaven day by day. 'I ask the associates of the Sarasvatī⁹ is of the Acchāvaka; (continuing) 'I seek the aid of Indra and Agni;¹⁰ thus indeed, the dear abode of Indra and Agni is speech; thus, he makes both of them (Indra and Agni) prosperous with their dear abode; and he who knows thus he becomes prosperous by means of his dear abode.

1. This section is similar to AB 6.7, and it deals with the enclosing verses (paridhāniyam).
2. RV 7.66.9a; SV 2.419a; AB 6.7.2.
3. RV 7.66.9c; SV 2.419c; AB 6.7.2.
4. RV 8.14.7a; AVS 20.28.1a; SV 2.990a; AB 6.7.3a; GB 2.6.5; Vait. 36.11.
5. RV 8.14.7bc; AVS 2.28.1bc; SV 2.990bc; AB 6.7.4bc.
6. Read āvishkṛyan for āvishkr̥yan of G's edn.
7. RV 8.14.8; AVS 20.28.2; SV 2.991; AB 6.7.6.
8. RV 8.14.9; AVS 20.28.3; AB 6.7.7.

9. RV 8.38.10a; AB 6.7.10.

10. RV 8.38.10b; AB 6.7.10.

II.5.14

There¹ are two kinds of enclosing verses of the Hotrakas, the enclosing verses of the Ahīna and those of the Ekāha. The Maitrāvaruna encloses with those of the Ekāha only;² thereby he does not depart from this world. With those (enclosing verses) of the Ahīna (encloses) the Acchāvāka,³ (it serves) to obtain the world of heaven. The Brāhmaṇacchaisin (encloses) with both the verses,⁴ thereby laying hold of both he goes to this and yonder world; moreover, laying hold of both he goes to the Ahīna and the Ekāha, the year and the Agnistotra, the Maitrāvaruna and the Acchāvāka. And therefore, the Hotrakas enclose by means of the enclosing verse of the Ekāha at the third pressing; thereby he does not depart from this world. The Acchāvāka (encloses) with the verses of the Ahīna; (it serves) to obtain the world of heaven. At (his own) will the Hotr would recite what the Hotrakas would recite on the previous day; or the Hotrakas what the Hotr (would recite); the Hotr is the breath, the Hotrakas the limbs; this breath in common goes through the limbs. Therefore, at (his own) will the Hotr would recite what the Hotrakas would recite on the previous day, or the Hotrakas what the Hotr (would recite). The Hotr is the body, the Hotrakas the limbs; the ends of the limbs are the same; therefore at (his own) will the Hotr would recite what the Hotrakas would recite on the previous day, or the Hotrakas what the Hotr (would recite). The Hotr encloses with the ends of

the hymns; therefore, the enclosing verses of the Notrakas at the third pressing are the same.

1. This section is very similar to AB 6.3.
2. i.e. at the two pressings, Viz., the morning and mid-day he uses the same enclosing verse (the plural being pravogabhatutvapeksam) they are RV 7.64.9 and 4.16.21 (cf. AB 6.23).
3. RV 8.38.10 and 7.94.9; RV 2.11.21 (AB 6.23) and 3.30.22 are those for the Ahina and Ekaha respectively.
4. This means that at the morning-pressing he used different verses in the Ekaha and Ahina (RV 3.23.3 and 3.14.9), but at the midday-pressing the same (RV 7.23.6).

II.b.15

That¹ which is the strophe of the next day they make that the antistrophe of the strophe of today at the morning-pressing. Thus, they continue the Ahina (-sacrifice)². These Notrakas having recited at the morning-pressing the strophe of the six-day (rite), they recite the Ahina hymns at the midday (-pressing); 'May the true, bounteous and drinker of Soma come here.³ The Maitravaruna is truthful.⁴ To him the strong and swift,⁵ says Brāhmaṇacchāsin. 'Ordering the bearer has gone to the grandson (the son) of the daughter,⁶ says the Acchāvaka. They say 'Why does the Acchāvaka recite this hymn containing (the word) 'bearer' both in the days that go away and those that come up again? The Acchāvaka the knower of many ṛcas is possessed of strength. The bearer bears the yokes to which it is yoked. Therefore, the Acchāvaka recites in both cases this hymn containing (the word) 'bearer', both in the days that go away and in those that come up again.'

These (hymns) are recited on (rites of) five days, on the Caturvimsa, Ahhijit, Visuvat, Visvajit and Mahavrata; therefore, they call them the Ahina hymns (i.e. the hymns of the Ahina-sacrifice); for nothing in them is left out; these days go away without recurring; therefore, they are recited on these days. In that they recite that is the symbol of the world of heaven. In that they recite them (the Ahina hymns), they invite Indra with them, like a bull to a cow. The gods and the seers said 'Let us continue the sacrifice with that which is the same'; they saw this similarity in the sacrifice, the Pragathas the same,⁷ the beginnings the same,⁸ the hymns the same.⁹ Indra is a house-mover; where Indra goes first, there the other (person) also goes; (it serves) to secure Indra in the sacrifice.¹⁰

1. This section is identical with AB 6.13.4 ff., and it is introduced by a sentence from AB 6.17.2, and ends with AB 6.17.3-4 (cf. Vait. 31-19-20).

2. See GB 2.5.11.

3. 4.16.1a; AVS 20.77.1a; AB 5.21.3; KB 26.7; Vait.33.17.

4. Read satyayan for aatyavan of G's edn.

5. RV 1.61.1a; AVS 20.35.1a; AB 6.13.3; KB 26.16; Vait.31.19.

6. RV 3.31.1a; AB 6.13.2; Nir. 3.4a.

This verse is still a moot point. The commentators and translators offer various explanations to it; herein I have given a literal translation to this foot of the verse.

7. See AB 6.21; also see Āś ŚŚ 7.4.6.

8. Ibid. 6.22; 7.4.7.

9. See AB 6.17.3.

10. Ibid. 6.17.4.

Phāṇḍikā VI

II.6.1

These¹ Saṁpāta (hymns) Viśvāmitra first saw; 'To you,
o In ra, the bearer of thunderbolt'; 'That which of ours
Indra rejoices in and desires'; 'How, of what Notr has he
made great? Vāmadeva created them which were seen by
Viśvāmitra. Viśvāmitra thought in mind 'The Saṁpātas which
I saw Vāmadeva has created them; what hymns shall I create
as counter Saṁpātas?' He created these hymns as Saṁpātas
their counterparts. 'As soon as the bull, the youngling was
born', 'The glorious songs of praise arose', 'Like a carpenter,
I have fashioned out a thought', (these hymns) Viśvāmitra
(created). 'Indra, the destroyer of citadels, conquered the
Dāsa by hymns', 'He who alone is to be invoked by men', 'He
who is terrific like a bull with sharp horns', (these hymns)
Vasisṭha (created). 'This offering do you make attain', 'Your
Soma-loving friends desire you', 'Ordering the bearer has gone
to the grandson (the son) of the daughter', (these hymns)
Bharadvāja (created). By means of these Saṁpātas these seers
moved these worlds; in that they moved (samarpanam), therefore,
they are called Saṁpātas, that is why the Saṁpātas have
their so-called name. Therefore, the Maitrāvarupa recites every
day one by one these three Saṁpāta hymns, in a reverse order;
on the first day (he recites) 'To you, o Indra, the bearer of
thunderbolt', on the second (day) 'That which of ours Indra
rejoices in and desires', on the third (day) 'How, of what
Notr has he made great? The Brāhmaṇačchāmaṇi recites every day

one by one the three Saṁpāta (hymns), in the reverse order,
 on the first day (he recites) 'Indra, the destroyer of
 citadels, conquered the Dāsa by hymns'; on the second (day)
 'He who alone is to be invoked by men'; on the third (day)
 'He who is terrific like a bull with horns'. The Acchāvāka
 recites every day one by one the three Saṁpāta (hymns), in
¹⁶ the reverse order, on the first day (he recites) 'This
 offering do you make attain', on the second (day) 'Your Soma-
 loving friends desire you', on the third (day) 'Ordering the
 bearer has gone to the grandson (the son) of the daughter'.
 These (Saṁpāta hymns) are nine in number; there are three to
 be recited everyday; these become twelve; the year has twelve
 months; Prajāpati is the year; the sacrifice is Prajāpati;
 thus, they obtain ¹⁷ Prajāpati, the year, the sacrifice; thus,
 they go on finding support day by day in the year, in
¹⁸ Prajāpati, in the sacrifice, (thus) they find support. Later
 on all this (univ. rse) finds support, he who knows thus he
 finds support with cattle and offspring. Between them (the
 Saṁpātas) they should insert an insertion; Varāj verses and
 verses by Vimada ¹⁹ which are without the Nyūnkhā (repetition
²⁰ of १) on the fourth day; Pāṅkti verses ²¹ on the fifth, and
 verses by Parucchepa on the sixth. Moreover, they should
 insert the great Stotras of eight verses.

1. This section is copied from AB 6.13.1-3 and 6.19.1-10
 (cf. Vait. 31.25).

2. RV 4.19.1a; AB 6.18.1; OB 2.4.1.

3. RV 4.22.1a; AB 6.13.1.

4. RV 4.23.1a; AB 6.18.1.

5. RV 3.43.1a; AB 6.13.2; GB 2.4.1; 6.2.
6. RV 7.23.1a; AVS 20.12.1a; SV 1.330a; AB 6.13.3; KB 29.6; GB 2.4.2; 6.2; Vait. 22.13.
7. RV 3.38.1a; AB 6.13.2; KB 29.7; GB 2.6.2.
8. RV 3.34.1a; AVS 20.11.1a; AB 6.13.2; GB 2.4.2; Vait. 31.25.
9. RV 6.22.1a; AVS 20.36.1a; AB 6.13.3; KB 26.5; Vait. 31.25.
10. RV 7.19.1a; AVS 20.37.1a; AB 6.13.3; Vait. 31.25.
11. RV 3.36.1; AB 6.13.3; GB 2.4.3.
12. RV 3.30.1a; VS 34.13a; AB 6.13.2.
13. RV 3.31.1a; AB 6.13.2; GB 2.5.15; Nir. 3.4a.
14. The three Saṁpāta hymns are RV 4.19; 22; 23.
According to KELTH, HS XIV, p.273, f.n.1 "...
Vināryasam presumably means that on the last three days of the Sudāha they are repeated in the same order. These hymns replace the Ahina hymns of the special days (see KELTH's, f.n.3 on AB 6.13)". See AS §§ 7.6.21-22; cf. Vait. 31.25.
15. RV 3.34; 6.22; 7.19.
16. RV 3.36; 3.30; 3.31.
17. The parallel text AB 6.19.7 has the plural form annuvanti for anotī of G. Here the plural form is desired, since the subsequent part of this sentence has its predicate in plural.
18. G's edn reads pratitiṣṭhata (-te) iti, whereas the edns of M and K rightly read pratitiṣṭhanta (-te) iti.
19. The Virāj verses are RV 7.22.6-8; 7.31-10-12; and the verses by Vimada are RV 10.23.1-7. The first three verses in each case go to the Maitravaruna, the Brahmanacchamsin has 3-6; the Acchavaka 5-7, see AS §§ 7.11.34 ff.; Vait. 32.7.
20. RV 1.29.1-7.
21. RV 1.131.1-7.

II.6.2

The¹ Maitrāvaruna (should insert) 'What friend of man today, go-loving?² the Brāhmaṇacchamsin 'Like (the bird) who has deposited its young (in its nest) in the tree (is) eagerly looking around,³ the Acchāvāka 'Come here, mounted upon your chariot-seat.⁴ These are the insertions; by means of these insertions the gods and seers went to the world of heaven. Thus indeed, the sacrifices also go to the world of heaven by means of these insertions. 'As soon as the bull, the youngling was born,⁵ the Maitrāvaraṇa everyday recites before the Sāmpātas. Thus, this hymn is heavenly, by means of this hymn the gods and seers went to the world of heaven. Thus indeed, the sacrificers also go to the world of heaven by means of this very hymn. It contains (the word) 'the bull', (therefore) it (also) contains (the word) 'cattle'; (it serves) to win cattle. It consists of five verses;⁶ food is the Pāṅkti, (it serves) to obtain proper food. 'Furthering us with unobstructed paths,⁷ thus he recites everyday for heavenliness. 'The glorious songs of praise arose,⁸ the Brāhmaṇacchamsin (recites), this hymn containing (the word) 'praise' is perfect in form. By means of this hymn the gods and seers went to the world of heaven. Thus indeed, the sacrificers go to the world of heaven by means of this very hymn. It consists of six verses, the seasons, indeed, are six; (it serves) to win the seasons. He recites it everyday after the Sāmpātas. 'Like a carpenter,⁹ I have fashioned out a thought, the Acchāvāka recites everyday, and thus, he refers to the symbol of continuity. 'Pondering

on the dear (days) to come,¹⁰ (he says); the days to come are dear; thus indeed, they proceed pondering on, laying hold of, them (the days to come). In comparison to this world the world of heaven is to come; thus indeed, they ponder on the world of heaven. I, who am of good wisdom, long to see the sages,¹¹ (he says), those who, indeed, departed by means of it (the Saṃpāta hymn), they indeed, are our seers of olden days; thus indeed, he refers to them very much. It (the Saṃpāta hymn) consists of ten verses; the breaths are ten; thus indeed, he obtains the breaths; it is for continuity of the breaths. As it consists of ten verses; thus indeed, ten are the breaths in a man; ten are worlds of heaven; thus indeed, he obtains the breaths and the worlds of heaven. They go on finding support in the breaths and these worlds of heaven. As it consists of ten verses, (thus) the Virāj has ten syllables, and it (the Virāj verse), indeed, is the support of the world of heaven. And he establishes him (the sacrificer) on this support. Once¹² he recites Indra; thereby he does not depart from the form belonging to Indra. He recites it every-day after the Saṃpātas.

1. This section is composed of the middle of AB 6.19.10 and 6.20 with some omissions on the part of GB (cf. Vait.32.10)

2. RV 4.25.1a; AB 6.19.10.

3. RV 10.29.1a; AVS 20.76.1a; AB 6.19.10; Nir. 6.28; Vait.32.10.

Following Yāska (Nir. 6.28), Sāyana at RV 10.29.1. takes yayo as a single word, since separating it as ya and yo ... as Śākalya's Para text shows, will cause the accentedness of the finite verb adhyati. I have followed Sāyana here and taken yayo as a single word.

4. RV 3.43.1a; AB 6.19.10; KB 20.2.
5. RV 3.43.1a; AB 6.13.2; GB 2.4.1; 6.1.
6. GB omits pañcapadā pahktip of AB 6.20.6.
7. RV 6.69.1d; TB 3.2.11.2d; Mai S 4.12.5d;
Rāth 12.14d; AB 6.15.4.
8. RV 7.13.1a; AVS 20.12.1a; SV 1.330a; AB 6.18.3;
KB 29.6; GB 2.4.2; 6.1; Vait. 22.13.
9. RV 3.33.1a; AB 6.13.2; KB 29.7; GB 2.6.1.
10. RV 3.38.1c; AB 6.20.14.
11. RV 3.38.1d; AB 6.20.15.
12. RV 3.38.10.

II.6.3

'Who'¹, o Indra, him that has you as his wealth,² 'What newest of imploring hymns', (and) 'What has not been done by him'³, are the Pragāthas containing (the word) 'Who' which are recited everyday. Prajāpati is Who; (thus indeed, they serve) to obtain Prajāpati. In that they contain (the word) 'who', that is the symbol of the world of heaven. In that they contain (the word) 'who', and who, indeed, is food, moreover, (they serve) to obtain food. In that they contain (the word) 'who', and who is pleasure, moreover, (they serve) to obtain pleasure. As they contain (the word) 'who', everyday they praise employing the duly appeased Ahīna hymn, and they appeased them by the Pragāthas containing (the word) 'who'. Appeased they bring happiness (ka); appeased they carry them towards the world of heaven. The beginnings of the hymns they should recite in Trisṭubh; some recite these (verses) before the Pragāthas, calling inserted verses (Dhāyās). That indeed, he should not

do so. The Hotṛ is the royal-power, the Hotrāśāmsins are the people; thus indeed, they would make the people refractory to the royal-power which is a great evil. He should know thus
 'These my beginnings of the hymns are Trisṭubh verses'. Just as men would sail an ocean, so indeed, do they sail who perform the year (i.e. the sacrifice remaining for a year) or twelve days (rite); just as men desiring to reach the other shore would mount a boat well found,⁵ so do they mount the Triṣṭubh verses who are desirous of (going to) heaven. That metre having made them go to the world of heaven, does not fail, for it is the strongest of all. He should not utter the call for these (verses) (thinking)
 'The metre is the same; moreover, let me not make them inserted verses'. In that they recite these verses, that is the symbol of the world of heaven. In that they recite these (verses); indeed, with them they invite Indra, like a bull to the cow.

1. This section is identical with AB 6.21 (cf. Vait. 36.12, and 36.2;4).
2. SV and PB read *tvā yasān* for *tvā̄ yasum*; RV 7.32.14a; SV 1.290a; AB 6.21; G. 2.4.1; PB 21.9.16.
3. RV 8.3.13a; AVS 20.80.1a; AB 6.21.1; KB 24.6; Vait 27.13.
4. RV 8.68.9a; AVS 20.97.3a; AB 6.21.1; KB 24.6.
5. Cf. AB 7.13; PM 7.1199.

II.6.4

'¹O Indra, the bounteous one, drive away (our) foes who are in front;² the Mitrāvaraṇa recites everyday before the Sampātas. '³O overpowering one, drive them away who are behind;

o hero, drive them away who are to the north, them who are below to the south; so that we may delight in your wide protection' (he says); that is a symbol of freedom from fear, for he finds as he proceeds freedom from fear, as it were. 'Those two (horses) of you yoked with prayer, I yoke (them) with prayer³, the Brāhma-pacchāhā recites this (verse) everyday which contains (the word) 'yoked', since the Ahīna is yoked, as it were; (therefore) it is a symbol of the Ahīna. 'Lead us to wide space⁴, the Acchāvākā recites everyday, since the Ahīna goes, as it were⁵, (the words) 'you lead after' are a symbol of the Ahīna; (the words) 'you lead' are a symbol of the proceeding of the sacrificial session. Indra is a home-mover of them (the sacrificers); as a cow to its well-known place of pasture, or as a bull to the cow, so does Indra come to their sacrifice. He should not conclude with the 'Prosperity let us invoke'⁶ verse of Ahīna; the Kṣatriya (king) departs from his kingdom, he then summons his rival.

1. This section is identical with AB 6.22.
2. AVS 20.125a1; AVP 19.16.8 (with parāco for prāco); GB 2.6.12; Vait. 32.13.
3. IV 3.35.4a; AVS 20.36.1a; AB 6.22.4; KB 29.4; Vait. 36.13.
4. GB does not include the word vidvān of the Pāda of the verse. RV 6.47.3a; AVS 19.15.4a; AVP 3.35.4a; AB 6.22.5; KB 25.7; TB 1.2.1.9d.
5. GB reads ata iya, but here one would expect the reading etiva (ati + iva), which is found in the parallel text AB 6.22.6.

6. The ^{rc} RV 3.33.10 is called sunamhuviva, for it begins with 'sunam huvama. GB reads sunam hūvaya for sunam huvivaya of AB 6.22. The reading of GB is certainly an error for the reading of AB.

II.6.5

Now¹ follows the yoking and releasing of the Ahīna (sacrifice); with 'He traversed the atmosphere²' he yokes the Ahīna; with 'Indeed, to Indra alone'³ he releases; with 'Surely this of you'⁴ he yokes the Ahīna; and with 'You, indeed, are chanted'⁵ he releases. He, indeed, is capable of weaving the Ahīna who knows how to yoke and how to release it;⁶ this, indeed, is its yoking and releasing. In that on the first day of the Caturvīṣā day (rite) if they were to enclose (the Śastras) with (the verses) of the one day (rite); they would conclude the sacrifice on the very first day; and they would not make it an Ahīna rite; if they were to enclose (the Śastras) with the enclosing verses of Ahīna (-sacrifice), the sacrificers would perish, just as one yoked and not being released perishes. They would not make it an Ahīna rite. With both sets (of verses) should they enclose.⁷ That is as if one were to go a long journey unyoking (a bullock-cart or a chariot) from time to time; and that they should enclose with sets of the same verses. And they say 'By one verse or by two verses should he over-recite the Stoma; when a Stoma is over-recited by many verses then come into existence long stretches of wild; (thereby) quickly I give proper food to the gods.' In the latter two pressings (he should over-recite the Stoma) with an unlimited number of verses; the world of heaven is

unlimited; (it serves) to obtain the world of heaven. That is as if one were to give quickly to one neighing and thirsting;⁸ therefore, they should enclose with the same verses. The sacrifice is continuous, grasped and unloosened; continuously the Vasaṭ call should be made with a verse; it is for continuity. He is united with offspring and cattle who knows thus.

1. This section is identical with AB 6.23.
2. RV 3.14.7; AVŚ 20.23.1a; SV 2.990 a; AB 6.7.3; GB 2.6.13; Vait. 35.11.
3. AB 6.23.2; Vait. 22.4 (P of RV 7.23.6a; AVŚ 20.12.6a etc.).
4. AB 6.23.3 (P of RV 2.11.21 etc.).
5. AB 6.23.4 (P of RV 4.16.21 etc.).
6. GB reads yoktam and yimoktam for yuktum and yimuktum of the parallel text AB 6.23.5; the reading of GB in this context is certainly an error for the reading of AB.
7. The Maitrāvaraṇa should enclose with those verses of the one day rite only; the Aachavaka with those of the Ahina; the Brahmapacchamsin with those of the Ahina in the morning and those of the one day rite at the midday-pressing.
8. Cf. AB 6.8.7.

II.6.6

Further they say,^{1:} How is it that the Hotṛ is possessed of (i.e. recites) two Ukthas with one hymn each, whereas the Hotrakas are possessed of (i.e. recite) one Uktha with two hymns? He who yonder gives heat, indeed, he is the Hotṛ. He is one only; therefore, he (the Hotṛ) is possessed of (i.e. recites) one hymn. Just as one meditating

differently becomes two. Disk, indeed, is brightness; one gleam being bright and the other being dark; therefore he (the Hotṛ) is possessed of two Ukthas. The Hotrakas, indeed, are the rays, those (rays) are each single one; therefore, they (the Hotrakas) are possessed of (i.e. recite) ^{sse} each single Uktha. In that there are two-two colours of each single ray; therefore, they (the Hotrakas) are possessed of (i.e. recite) Ukthas with two hymns (each). The Hotṛ, indeed, is the year; that (year), indeed, is one only; therefore, he (the Hotṛ) is possessed of (i.e. recites) one hymn. That (the year) has two kinds of days of one being cold and the other being hot; therefore, he (the Hotṛ) is possessed of (i.e. recites) two Ukthas. The Hotrakas, indeed, are the seasons, they are each single; therefore they (the Hotrakas) are possessed of (i.e. recite) one hymn (each); and in that each season has two months, therefore, they (the Hotrakas) are possessed of (i.e. recite) two hymns (each). The Hotṛ, indeed, is (super-) man; he, indeed, is one only; therefore, he (the Hotṛ) is possessed of (i.e. recites) one hymn. In that he is man, thus towards the hinder (part) he is different and towards the front in a different manner (as it were); therefore, he (the Hotṛ) is possessed of two Ukthas. The Hotrakas, indeed, are the limbs, they, indeed, are each single; therefore, they (the Hotrakas) are possessed of one Uktha. In that each single limb is brightness; therefore, they are possessed of two hymns. As to this they say; In that the Hotṛ is possessed of two Ukthas and one hymn, and the Hotrakas are possessed of one Uktha.

and two hymns; then how is it equal? He should reply ; In that they offer sacrifice with the verses possessed of two divinities, and thus, the Hotrakas are possessed of two hymns. As to this they say ; In that two Ukthas of the Hotṛ are left over, this sacrifice being an Agniṣṭoma; how is it, therefore, that the Hotrakas are not cut off? He should reply ; In that they offer sacrifice with verses possessed of two divinities, and thus, the Hotrakas are possessed of two hymns. As to this they say ; In that all the divinities (and) -- all the metres swell, this sacrifice being an Agniṣṭoma. Moreover, by which metre and by what divinity they bring forward the exhausted Ukthas? He should reply 'By the Gāyatrī metre and the god Agni'. The Asuras and Rakshases have practised sorcery² in the joint of the sacrifice to the gods who were performing the sacrifice. We shall destroy their sacrifice at the third pressing. At the third pressing the sacrifice is uninjured and most strong, we shall destroy their weakened sacrifice.³ They employed Varuna in the south, Br̥haspati in the middle, and Viṣṇu in the north. They said ; We are each single; we do not endure (to do) it; the second (divinity i.e. Agni) is praised, with it let us obtain it (the sacrifice). Indra said to them ; All of you are second to me; thus all of them are second to Indra. On account of it (the hymn of Uktha) belonging to Indra and Varuna; belonging to Indra and Br̥haspati and belonging to Indra and Viṣṇu (like this) is recited. Those (gods) who are possessed of second they, indeed, become their own by means of it (recitation); and

they are considered as possessed of second; he who knows thus.

1. Cf. AB 6.13 and 14 in a general sense.
2. The use of ahbicirira (ahhi + Vgai) in Ātmanepada is found only in this place in the Vedic literature according to VPK of VIŚHVA BANDHU.
3. According to VIŚHVA BANDHU, VPK, B and Ār, p.863, f.n. "the adjective prataram is doubtful, therefore, the former word should be with the nañ compound, and thus, it should be read as abhalisthañ; but here I think that the words arīsto (-tah) and balisthab both are used as the adjectives of yajñah, therefore, there is no need of altering the reading. Moreover, prataram can also be taken as an adjective of yajñam, thus, there would be no difficulty in rendering this sentence.

II.6.7

In ¹ verses to Agni they bring forward the Uktha of the Maitrāvarupa. Agni, indeed, is strength; thus indeed, with strength they bring it (the Uktha) forward for him. ² Thus (the Uktha) connected with Indra and Varuna is recited after. Indra, indeed, is strength, Varuna the royal-power, cattle are the Ukthas; therefore, with strength and royal-power on both sides he envelopes cattle; it is for stability (and) for not going away. In verses to Indra they bring forward the Uktha of the Brāhmaṇacchāmsin. Indra, indeed, is strength; thus indeed, with strength they bring it (the Uktha) forward for him. Thus (the Uktha) connected with Indra and Bṛhaspati is recited after. Indra, indeed, is strength, Bṛhaspati is the holy-power, cattle are the Ukthas; therefore, with strength and holy-power on both sides he envelopes cattle; it is for stability (and) for not going away. In verses to Indra they bring forward the

Uktha of the Acchāvāka. Indra, indeed, is strength; thus indeed, with strength they bring it (the Uktha) forward for him. Thus (the Uktha) connected with Indra and Viṣṇu is recited after. Indra, indeed, is strength, Viṣṇu is the sacrifice, cattle are the Ukthas; therefore, having enveloped cattle on both sides with strength and sacrifice at the end he places (them) on the royal-power. On account of this a Kṣatriya commands a large number of cattle.³ He who (Indra) is the tutelary⁴ and bestower, for whose sake the Vedas have been bestowed and obtained. They recite these Jagatī metres (which are) connected with Indra. By means of these (Jagatī metres connected with Indra) the third pressing which is a pressing possessed of the Jagatī metre is accompanied by Indra. These Ukthas of him are holdings. In that are the Nābhāneditiṣṭha, Vālakhilya, Vṛṣakapi and Evayāmarut (as the compilers);⁵ therefore, they should approach them (the Ukthas) together. This seed (which is) poured together is perfect 'Let us simply propagate'. Just as the seed which is poured would injure the child or would divide the born (child) into parts, so those (would be injured and divided into parts) who, indeed, would not approach them (the Ukthas) after; therefore, they should approach them together. This seed (which is) poured together is perfect 'Let us simply propagate'. He recites the silpas.⁶ These are the works of art of the gods; in initiation of these works of art is a work of art accomplished here; an elephant, a goblet, a garment, a piece of gold, a mule chariot-these

are the works of art, a work of art is accomplished of him⁷ who knows thus. In that he recites the 'silpas', that is a symbol of the world of heaven. As to these 'works of art' ('sastras') the 'silpas' are a perfection of the self; thus indeed, they make the self of him (the sacrificer) perfect.

1. This section specifies the 'sastras' of the Hotrakas to their respective pairs of divinities. These passages of the former part of this section do not seem to be derived from any known Brahmana text. The end of this section dealing with the so-called 'silpas' is almost identical with AB 6.27.1-5. See BLOOMFIELD, *op. cit.*, § 32, p.123.
2. According to G's f.n. to the text the reading in one of the MSS is: agnir viryanaiya tad brahmaṇa cobhayataḥ pasūn parigṛhṇati. This reading is certainly a scribal error, since the same sentence occurs later on in this section where it befits the context.
3. Read bhūvistham for bhuristham of G's edn.
4. GB reads yadhiṣṭhātā, here one would expect the reading yo'dhiṣṭhātā.
5. The hymns belonging to Nābhānediṣṭha are RV 10.61; 6.5. Vṛṣakapi hymn is RV 10.36. See AB 4.3.3.4-6; Saṅ 58 10.13.1. Evayamarut hymn is RV 5.3.7. See AB 4.3.3.4.2; Saṅ 58 12.26.10; cf. AB 5.15.
6. The 'silpas' are recited at the third dressing normally on the sixth day of the Pr̄ṣṭha Sādāha. See AB 6.27.1-5, and cf. KB 29.5 for a different view of the world.
7. The parallel passage AB 6.27.3 reads asmin for asya of GB.

II.6.8

He¹ recites the Nābhānediṣṭha² (hymn); the Nābhānediṣṭha (hymn) is seed. Thus, he makes his seed perfect. That seed becomes mingled:³ 'United with earth he sprinkled seed,' (he says); it is, indeed, for the perfection of seed. He recites

it with the *Nārāsaima*⁵ (hymn); man is offspring, praise the speech; thus indeed, he places speech in offspring, therefore, these offspring are born speaking. Some recite it before *Pragāthas* saying 'Speech has its place in front; others after (*Pragāthas*) saying 'Speech has its place behind; he should recite it in the middle; speech has its place in the middle; it (speech) is nearer the end, as it were. The Hotṛ having recited⁶ it in seed-form hands it over to the *Maitrāvarupa*,⁷ (saying) 'Do you provide breaths for him (the sacrificer)?' He recites the *Vālakhilyās*;⁸ the *Vālakhilyās*, indeed, are the breaths; thus indeed, he provides breaths for him. He recites them interchanged; the breaths are interchanged, inbreathing (linked) with outbreathing, cross-breathing with inbreathing. He interchanges by *Padas* the first two hymns, by half verses¹⁰ the second two, by verses the third two. In that he interchanges the first two hymns, thus he interchanges speech and mind; in that the second two, thus he interchanges eye and ear; in that the third two, thus he interchanges breath and self. Then the desire which is in interchange, is obtained, but indeed, the *Pragāthas* do not turn out well.¹¹ He should interchange with intermingling; thus the *Pragāthas* are produced. In that there is intermingling, that is a symbol of the world of heaven. In that there is (again) intermingling, the *Brhatī* is the body, the *Satobṛhatī* the breaths; he recited the *Brhatī*, it is the body, then (he recited) the *Satobṛhatī*, it is the breaths, then (he recited) the *Brhatī*, then the *Satobṛhatī*; thus he continues to strengthen the body with the breaths around. In

that there is intermingling, the Br̄hatī is the body, the Satobr̄hatī offspring; he recited the Br̄hatī, it is the body, then (he recited) the Satobr̄hatī ^{it is offspring;} then (he recited) the Br̄hatī, then the Satobr̄hatī; thus he continues to strengthen the body with offspring around. In that there is intermingling, the Br̄hatī is the body, the Satobr̄hatī cattle; he recited the Br̄hatī, it is the body, then (he recited) the Satobr̄hatī, it is cattle; then (he recited) the Br̄hatī, then the Satobr̄hatī, thus he continues to strengthen the body with cattle around. The Maitrāvarupa having made breaths for it, hands it over to the Br̄ahmapācchāmsin saying
^{12.}
 'Do you propagate (the body) of him. He recites the Sukīrti (hymn);
¹³ the Sukīrti (hymn) is a birthplace of the gods; thus he produces the sacrificer in the worshipful divine birthplace.
 He recites the Vṛṣākapi (hymn);
¹⁴ the Vṛṣākapi (hymn) is the body; thus he makes a body for it. He recites it with the sound ṽ; the sound ṽ is food; thus to him (to the sacrificer) he gives proper food, just as the breast to a (newly) born baby. It is in Pāñkti verses; man is five-fold and arranged in five divisions hair, skin, bone, marrow, (and) head. As great as is man, so great having made the sacrificer he (the Br̄ahmapācchāmsin) hands him over to the Acchāvāka (saying) 'Do you provide
^{15.} the breaths for it. He (the Acchāvāka) recites the Evayāmarut (hymn), the Evayāmarut is a support; thus indeed, at the end he establishes him (the sacrificer) on the support. He offers sacrifice with the offering verse; the offering verse, indeed, is food; thus he gives proper food to him (the sacrificer).

1. This section is almost identical with AB 6.27.6 ff.; 6.28; 29 and 6.30.1.
2. RV 10.61.
3. The parallel text AB 6.27.9 reads sa ratomisro bhavati, i.e. "he becomes mingled with seed", but tad ratomisram bhavati.
4. RV 10.61.7b; AB 6.27.9.
5. RV 10.62. It is inserted after RV 10.61.26; see Āś ŚŚ 3.1.20. Read sanarāśāsam for sanarāśāsām of G's edn.
6. AB 6.27.15 reads niktvā for sastvā of GB.
7. See K. ITH, EOS XXV, p.230, f.n.4; and Āś ŚŚ 3.4.4-12.
8. AB 6.27.14.
9. Āś ŚŚ 3.2.5 ff. (cf. ŚāṅŚ. 12.6.12 ff.) gives the modes of reciting here mentioned as two, the Mahalabhid, adopted in AB 6.24.5 wherein all these six hymns are recited in the three ways, and the two Maundinas in which the hymns are divided into three sets of two each (so KB 30.4); the first of Maundina methods uniting the Br̥hatīs and the Satobr̥hatīs in twos; while the other is here preferred, and unites on the basis of AB 6.24.
10. Read dyutīm in place of dyutīm of G's edn.
11. The reading tad upāpto vibaret kamo netur vai pragāthāḥ kalpante, is most corrupt, therefore, it requires emendation. It can be emended in accord with the parallel text AB 6.23.5, which reads tat upāpto vibare kamo net tu pragāthāḥ kalpanta.
12. Cf. AB 6.27.14 ataītyam prajanaya.
13. See AB 6.29. The Sukirti hymn is RV 10.131. Cf. KB 30.5. It follows the strophe and antistrophe, RV 10.157.1-6; 6.17.5; see Āś ŚŚ 3.3.3; ŚāṅŚ. 12.13.1.
14. RV 10.88; AVŚ 20.126. See Āś ŚŚ 3.3.4-6; ŚāṅŚ. 12.13.1.
15. AB 6.29.5.
16. RV 5.8.7. See AB 6.30.1.

II.6.9

These¹, indeed, they call the accompanying (hymns): those which are the Nābhānediśṭha, Vālakhilya, Vṛṣākapi and Evayāmarut (hymns). These he should recite together or not recite together. Whichever of them he should omit, that of the sacrificer he would omit. If (he omits) the Nābhānediśṭha, he would omit his seed; if the Vālakhilya, he would omit his breaths; if the Vṛṣākapi he would omit his body; if the Evayāmarut, he would remove him from support, both divine and human.² These he should recite together or not recite together.

Kuḍila Āsvataraśyu³ being Hotṛ at the Viśvajit thought 'Of these śilpas the two Uktas of the Hotṛ fall at (are performed at) the midday in the Viśvajit in the year; come, let me here have recited the Evayāmarut (sāstra). He then had recited the hymn. Now Gosla⁴ came when it (the sāstra) was being recited thus; he said 'O Hotṛ, how is that your sāstra is moving without a wheel! What has happened?' (he enquired). 'This Evayāmarut is to be recited from the north;⁵ he replied 'the midday is connected with Indra; why do you desire to lead Indra away from the midday?' I do not desire to lead Indra away from the midday'; he said. 'But this metre is not appropriate for the midday; it is connected with the Jagati or Atijagati; it (the Evayāmarut) also is addressed to the Maruts;⁶ do not recite it' (he replied). He said 'Stop, o Aśchāvaka;⁷ then he sought instruction from him.⁸ He said 'He recites (a hymn) to Indra⁹ with references to Viṣṇu; then do you o Hotṛ,¹⁰ after the inserted verse to Kuḍra¹⁰ and

before (the hymn) to the Varuts insert this (Evayāmarut) hymn.
 He did so, now today it is thus recited.¹¹ So on the sixth
 Pṛṣṭha day the sacrifice comes, indeed, into order, the
 generation of the sacrificer comes into order, how is it that
 while the Nābhānediṣṭha hymn is not recited here, he (the
 Maitrāvaraṇa) recites the Vālakhilyas; seed comes first and
 then breaths. So the Brāhmaṇācchāṁsi: while the Nābhānediṣṭha
 is not recited, then he recites the Vṛṣākapi; seed is first
 then the body; how does here the generation of the sacrificer
 take place? How are the breaths stopped? By means of the
 whole sacrificial rite they make ready the sacrificer. He would
 omit his breaths, if (he does not recite) the Vṛṣākapi, (and)
 thus he would omit his body (also); like an embryo in the
 womb, so he lies growing.¹² In the beginning it (the embryo)
 at once does not come into being whole;¹³ separately each limb
 of him comes into being who comes into being' is the reply. If
 they perform all this on the same day, the sacrifice comes
 into order, the generation of the sacrificer comes into order.
 And indeed, the Hotṛ should recite this Evayāmarut (hymn) (at
 the third pressing). Whatever is his support, the Hotṛ¹⁴
 establishes him, at the end on the same support.¹⁵

1. This section is almost identical with AB 6.30.5 ff.; 6.15.2 ff. and 6.31.

2. See AB 6.15.2-3.

3. The parallel text AB 6.30.7 reads sa ha bulila āśvatara
āśvin vāśvālito hota . . ., whereas CB reads sa ha budila
āśvataraśvār vīśvālito hota . . .

4. Gausīla, is the name of a teacher represented as in disagreement with Gurīla Āśvatarā Ḍīvi (G reads Gurīla Āśvataraś) in AB 6.30 and in this passage of G. The B (16.9; 23.5) reads Gausra (a descendant of Gusra).

5. According to Śāyana (AB 6.37.10) "the altar of the Acchavaka is toward the north of the altar of the Hotr, and from that altar which is to the north should this Evayavarut be recited."

6. G's edn reads samurata-, whereas the eds of I and K read saṁgrata-, neither of these two readings is appropriate to the context. The reading sahisita of the parallel text AB 6.30.12 should be adopted.

7. Śāyana at AB 6.30.12 interprets the word īṣṇa as icchāḥ. According to Witzl, AD 1881, p.232, f.n.3, "he (Śāyana) makes this a quotation obviously in error. Witzl (Ind. St. II. 303) corrects the version of Śāyana which takes īṣṇa as third per. sg."

8. RV 6.20: 6.2 refers to Viṣṇu; see AS 1.3.4.10; Saṅ. 1. 12.6.14.

9. G's edn reads hotur (gen. sg.), but here one would expect the reading hotar (voc.sg.)

10. RV 1.43.6.

11. i.e. at the Visvajit, the other two silpas being interchanged to the midday; see AS 1.3.4.7-9; Saṅ. 1. 11.15.10.

12. G's edn reads ... vā saithavāñcchata, here vā has got no meaning, on the other hand the eds of M and K do not read the word vā. It appears worthwhile that this word should be dropped from the text.

13. G's edn reads sarvam (neut.), but in this place one would expect sarvah (masc.), for it refers to man who comes into being; the parallel text AB 6.31.2 also reads saryah.

14. Read tad yu'sya for tasya'sya of G's edn.

15. Read pratisthāpayati for pratisthanayati of G's edn.

II.8.10

¹ The sixth day (of the Pr̥ṣṭhy Ṣaṭaha) is a field of the gods; those who come to the sixth day they come to a field of

the gods. They say, 'The gods do not swell in one another's houses, or a season in the house of a season.' Therefore, the priests perform the seasonal offerings in proper order, not handing them over (to others). Thus they arrange in order the seasons according to the seasons and place in order communities.² They say 'Neither should they give directions with the Ḫtupraigas, nor should they utter the Vasat call with the Ḫtupraisas.³ The Ḫtupraisas are speech; on the sixth day speech is wholly gained. If they were to give directions with the Ḫtupraigas, if they were to utter the Vasat call with the Ḫtupraisas, thus indeed, they would go to speech when gained, appeased, with galled shoulders,³ groaning under the yoke. They would depart from the norm of the sacrifice, from the sacrifice, from breath, from offspring,⁴ from cattle they would go away. Therefore, directions should be given only after that which contains a *ṛc*, and the Vasat call should be uttered only after that which contains a *ṛg*; then they do not go to speech when gained, appeased with galled shoulders, groaning under the yoke, nor do they depart from the norm of the sacrifice, nor from the sacrifice, from breath,⁵ from offspring, from cattle they would go away. In the (first) two pressings he inserts (verses) by Parucchepa⁶ before the offering verses for the Prasthita libations; the metre of the verses by Parucchepa is the mounting; by means of it Indra mounted the seven worlds of heaven; he mounts the seven worlds of heaven who knows thus. They say 'Knowing that (verses) of five Padas are a symbol of the fifth day, and (verses) of six Padas of the sixth, then why are verses of seven Padas recited

on the sixth day? By six Padas they gain the sixth day, having cut off, as it were, this seventh day; they keep on mounting by the seventh Pada. With uninterrupted and continuous sets of three days they proceed who proceed knowing this.

1. This section is almost identical with AB 5.9 and 10 (cf. Vait. 31.27).
2. GB reads janita, which seems to be unintelligible in this context. The parallel text AB 5.9.2 reads janatsh, therefore, it seems to be desirable to adopt the reading janatah of the parallel text. However, K, loc.cit., p.63c, considers the word to mean "the priest who brings seasons into proper order" VEDHA BANDHU, VR., B and Ar, p.427, f.n., suggests the reading to be janitatayai, and according to him this reading is found in some other printed texts. However, his suggested reading is not found in any one of the printed edns of GB.
3. GB reads rktavatim (?), whereas the parallel text AB AB 5.9.4 reads rāvayātīn, therefore, the reading should be extended in accord with the parallel text.
4. The parallel text AB 5.9.5 reads prājapateh in place of prājayah of GB.
5. Read prāpāt prājayah for piññāt prājayah of G's edn.
6. See AB 5.10. The verses by Parucchera are AB 1.139.1-11; 130.2-10. See AS GS 3.2.2 and 4; and cf. AB 23.4 and 6; Bah SS 10.7.2; also see Vait. 31.27.

II.6.11

The¹ gods and Asuras contended over these worlds. The gods repelled the Asuras from these worlds by means of the sixth day (rite); now the treasures which are in the hands of these (Asuras), - after having seized them, - were scattered over the ocean.² Following up the gods seized by this metre

the treasures which were in the hands of these (Asuras); in that this is a repeated Pada, it is a hook for bending.³ He secures the wealth of him who hates him; he repels him from all these worlds who knows thus. The sky as deity supports the sixth day, the Trayastriṃśa R̥toma, the Raivata Sāman, the Aticchandas metre.⁴ By means of it according to the deity, the R̥toma, the Sāman, the metre, he prospers who knows thus. That which has the same endings that is a symbol of the sixth day, in that the first day is the last day. The sixth (Pada), indeed, is a repeated Pada. That which contains (the word) 'horse', (the word) 'end', that which is repeated, that which is alliterated, that which is a symbol of the end, (the fact) that the yonder world is referred to, that which has the Nābhāṇedīḍha, that which is connected with Parucchepa, that which has the Nārāśāmsa, that (the verse) which is connected with two Padas, that which has seven Padas, the past tense, the Raivata (Sāman), that which is a symbol of the third day; these are the symbols of the sixth day. Of the metres which had been obtained⁵ by means of the sixth day (rite) they flowed over. The upbreathing, indeed, is Prajāpati.⁶ By means of the Gāyatrī (verse) containing (the word) Nārāśāmsa, the Triṣṭubh (verse) containing (the word) 'rebha', the Jagatī (verse) containing (the word) 'Parikṣṭi', the Anusṭubh (verse) containing (the word) 'Gāthā' (is all this performed). Thus indeed, these metres are recited as unexhausted on the sixth day; (therefore it serves) to make the metres full of sap, and to prevent the exhaustion of the metres. Its metres which are full of sap are recited on the sixth day. He offers sacrifice with metres full of sap, with

metres full of sap he recites; he extends (=performs) the sacrifice who knows thus.

1. This section is almost identical with AB 5.11; 5.12.2-3; and ends with AB 6.32.1-2.
2. GB reads prakūvanta, which reading should be emended to AB 5.11 prāvavanta. According to KEPH, HS XV, p.233, f.n.1: "The passive prāvavanta is an odd use, which, however, can hardly be corrected" but KEPH renders prāvavanta as if it were a middle form: "Taking all the wealth that was within reach they cast it into the sea". According to KEPH, op.cit., § 78, fol., p.312: "The V_Y² + pra with double accusative, which the passive construction presupposes, occurs here, at least § 19.12 it is constructed with the accusative and locative: ansu bhasma prāvavanti!"
3. GB reads āśanīcāyā in place of āśanīnāya of AB 5.11.1. VDPKA, KAMHD, VPL, B and Ār, takes it as āśinīnāyā, which is obviously an error, cf. AB 5.11.2: āśenīnāya āśvigate
4. See AB 5.12.
5. The reading ahna'ktānām (aktānām) should be emended to ahna'ptānam (ptānām) in accord with the parallel text AB 6.32.1.
6. G's edn reads udānat, whereas the edns of M and K, read udāna g. K analyses it as udānub e (= eva), and renders the expression as: "The upbreathing, indeed, is the protector of offspring". The reading of the edns of M and K seems to be preferable, but in place of g, I would like to suggest the reading eva, most probably, g is a scribal error for eva.

II.6.12

In¹ that (sixth day rite) the strophe and antistrophe of two are of two Padas (each); 'Let us subject these worlds';
for man has two feet, man has two supports, man, indeed, is the sacrifice; therefore, the strophe and antistrophe (verses)
are of two Padas. Then he recites the Sukirti (hyan):³ 'O
Indra, the bounteous one, drive away (our) enemies, who are in

front;⁴ the Sukirti hymn is a birthplace of the gods. He who knows thus this Sukirti in the birthplace of the gods; he establishes the fame of beings, and he (himself) stays in the world of heaven as possessed of fame, he who knows thus he finds support with offspring and cattle. He recites the

⁵ Vṛṣākapi hymn: They have, indeed, given up from pouring

⁶ juice; Vṛṣākapi, indeed, is the Āditya, in that while ~~sā~~ ^{sa} (himself) he pours the seed; therefore, he is Vṛṣākapi, that

is why the Vṛṣākapi has his so-called name. Like Vṛṣākapi,

indeed, he shines in all worlds who knows thus. At the beginning and at the end of its (the Vṛṣākapi hymn) third Padas he makes

(the repetition of) the sounds g and ninarda respectively;

(the repetition of) the sound g is food,⁷ (the repetition of)

the sound ninarda is strength; thus he (the priest) places it

(the Vṛṣākapi hymn) in the strength for him (the sacrificer).

Then he recites the Kuntāpa (hymns).⁸ It (the Kuntāpa) is the

name of evil (or) it is reviled, in that it (the Kuntāpa hymn)

gives heat, therefore, these (verses of the Kuntāpa hymns)

are called Kuntāpas, that is why the Kuntāpas have their so-

called name.⁹ Badly they (the Kuntāpa hymns) become hot for

him (the sacrificer).¹⁰ Badly heated he (the sacrificer) stays

in the world of heaven; he finds support with offspring and

cattle who knows thus. Its (of the Kuntāpa hymn) first fourteen

verses are¹¹ (beginning with) 'O men, listen to this. These

(Kuntāpa verses) he recites taking apart,¹² as (he recites)

the Vṛṣākapa (hymn); for it is a symbol connected with shower-

ing;¹⁴ thus it follows the rule of (recitation of) the Vṛṣākapi

(hymn). Then he recites the verses containing (the word) 'murmuring (rebha)' : ^{16'} 'Disport yourself, o chanter, disport yourself; ^{16'} the gods and the seers making a noise went to the world of heaven; thus indeed, the sacrificers making a noise go to the world of heaven. These (Vṛṣākapi verses) he, indeed, brings to a pause. He recites the verses belonging to Parikṣit: ^{17'} 'of the king who rules all peoples'; Parikṣit is the year, the year dwells around all this (universe); and indeed they say 'Parikṣit is Agni, for Agni dwells around all this (universe); moreover, they say 'These verses containing (the word) 'bard (karu)' are the Gāthās of the king Parikṣit. What he (the sacrificer) does for us in that manner (by his performing some rite for us) these Gāthās, indeed, are recited. In that there are the Gāthās 'the Gāthās belong to Agni or to the year' this he should speak. In that there is a Mantra ; the Mantra belongs to Agni ^{19'} or to the year; this he should say. The (Kuntāpa verses) he brings to a pause. Then he recites the verses containing (the word) 'bard': ^{20'} 'Indra has awakened the bard.' ^{21'} Whatever noble deed the gods did, that they obtained by means of the verses containing (the word) 'bard', thus indeed, the sacrificers also [7] whatever noble deed they did, that they obtained by means of the verses containing (the word) 'bard' 7. Whatever noble deed the gods do, that they obtain by means of the verses containing (the word) 'bard'. These (Kuntāpa verses) he brings to a pause. Then he first reciting the orderings of the quarters (quarter verses): ^{22'} 'He who is fit for the ^{23'} council and community; then he recites the latter man-ordering

²⁴ (verses): 'He whose eyes are unanointed, whose body is un-anointed.'²⁵ The seasons, indeed, are the generation of the quarter. In that first having recited the orderings of the quarters (verses): 'He who is fit for the council and community; then he recites the latter man-ordering (verses); thus indeed, he puts in order the seasons; he establishes (these verses) in the seasons. After these established (verses) he establishes all this. He finds support with offspring and cattle who knows thus. He recites them half verses; (it serves) to find support. He recites the ^{प्रता}Indragāthās: 'When, you, o Indra, formerly during the(battle) of the ten kings.'²⁶ The gods having approached the Asuras from all sides by means of (the recitation of) these Indragāthās, they (the gods) overpowered them (the Asuras); in that manner the sacrificers having approached their hateful foe from all sides by means of (the recitation of) these Indrapragāthās they overpower him (the foe). He recites them (the Kuntāpa verses) by half verses, (it serves) to find support.

1. This section is composed of a selection of passages, some of which are identical with the passages of AB; Viz.: AB 5.19.1^a (cf. Vait. 32.12); AB 6.32.3 ff.; 6.32.16 ff. (cf. Vait. 32.19); AB 6.29.1 (cf. Vait. 32.13); AB 6.29.2 (cf. Vait. 32.14; the *Yasakapi* hymn); also cf. G 30.6.
2. (RV reads *sīśadherā* for *sīśadhiṇā*): RV 10.187.1a; AVS 20.63.1a; V 1.46^{2a}; V 16.46a; AB 5.19.1^a; G 26.13; Vait. 32.12.
3. RV 10.131; AVS 20.125.
4. AVS 20.126.1a; AVP 19.16.3a (reads *parāṇa* for *prāṇa*); OB 2.6.4; Vait. 32.13.
5. RV 10.36; AVS 20.126.

6. RV 10.38.1a; AVS 20.126.1a; Mir. 13.4; Vait. 32.14.

7. Read mn̄ikhaḥ for mn̄ikhaḥ of G's edn.

The pinarda is a species of accent described in Āś 3.3.9 ff.; Vait. 32.14-17. It affects the second vowel of the third Pada, the normal place of the mn̄ikha. The first vowel is pronounced as anudatta, the second as udatta, the next as gn̄āruti.

8. AVS 20.127-136.

9. The etymological explanation of the word kuntāṇa seems to be original with G.

10. The word kuyāṇ is very difficult to be rendered correctly in this sentence. G in her f.n. to the text conjectures the reading to be '? kuya lti'.

11. AVS 20.127.1-14.

12. AVS 20.127.1a

13. i.e. he recites pausing at each Pada.

14. The parallel passage AB 6.32 reads yārṣākāḍam for yārṣākūḍam of G.

15. AVS 20.127.4-6.

16. AVS 20.127.4a.

17. Ibid. 20.127.7-10.

18. Ibid. 20.127.7a.

19. Read asmar aya mantrah for asmir iya mantrah of G's edn.

20. AVS 20.127.11-14.

21. Ibid. 20.127.11a.

22. Ibid. 20.128.1-5.

23. Ibid. 20.128.1a.

24. Ibid. 20.128.6-11.

25. Ibid. 20.128.6a.

26. Ibid. 20.128.1a; AB 6.32.19; KB 30.7.

27. Ibid. 20.128.12-18.

28. Ibid. 20.128.12a.

II.6.13

Now¹ he recites the prattle of Aitāśa²; These mares come forward by jumps³. Aitāśa, the sage, saw the life of the sacrifice. He said to his sons 'My boys, I have seen the life of the sacrifice;⁴ I shall chatter it; do not think me mad'. They replied 'Let it be so'. Then he prattled it forth; his eldest son Abhyagni Aitāśayana, having come, seized his (father's) mouth (saying) 'Our father has become mad'. He (Aitāśa) said (to him) 'Be gone, fie on you, o fool; I make your offspring the worst.'⁵ You stopped my mouth; o fool, had you not stopped my mouth, I would have made the cow of a hundred (years of) life and man of a thousand (years of) life.⁶ Therefore, the descendants of Abhyagni Aitāśa being the Ājāneyas are the worst of (all) others, for those (offspring) who pay tribute they are under curse by a father,⁷ their own deity, their own Prajāpati. The prattle of Aitāśa is a symbol of the world of heaven. Again as to the prattle of Aitāśa; the prattle of Aitāśa is, indeed, freedom from exhaustion and unfailingness; (he thinks) 'Let there be freedom from exhaustion in my sacrifice, unfailingness in my sacrifice'. He recites the prattle of Aitāśa, by taking a pause at (every) Pada. He recites om⁸ with the last Pada of them (the verses of the prattle of Aitāśa) as in the case of a Nivid. Now first having recited the riddle verses:⁹ 'The two rays are spread; then he recites the latter Pratirādhā verses:¹⁰ 'He has come with (the sound) bhuk'.¹¹ By means of (the recitation of) the riddle

verses the gods, indeed, teared off the ^asūks (breaths) of the Asuras, therefore, they are (called) the riddles, that is why the riddles have their so-called name.¹³ These (riddles) with the help of the Pratirāchās overcame them (the Asuras); in that they (the riddles) overcame them (the Asuras) with the help of the Pratirāchās, that is why the Pratirāchās have their so-called name. They (the sacrificers) by means of the riddles teared off the ^asūks (breaths) of the hateful foes.¹⁴ These (riddles) with the help of the ^tPratirāchās overcame (the Asuras or foes). Then he recites by taking a pause (after every Pada). Then he recites the Ājijnāsenyā (verses): 'Here, in this manner, before, behind, above, below.¹⁵ By means of the Ājijnāsenyā verses the gods having recognised the Asuras overcame them; thus indeed, also the sacrificers by means of the Ājijnāsenyā verses having recognised the hateful enemy overcame him. These (Ājijnāsenyā verses) he recites by half verses, (it is) for support. Then he recites the Ativāda:¹⁷ 'These gods have moved asunder. The Ativāda is glory; he recites it by one verse; these (riddle verses), indeed, are glory. He recites it (the Ativāda) making a different sound. By means of the different sounds, man obtains the glory. He recites it (the Ativāda) by half verses, (it is) for support.

1. This section deals with the prattle of Aitāsa, and is compiled from Ait. 6.33.1-6 (cf. Vait. 32.20; AB 30.5); AB 6.33.16-17 (cf. Vait. 32.27; AB 30.7); AB 6.33.19 (cf. Vait. 32.22); AB 6.33.18 (cf. Vait. 32.23); AB 6.33.22 (cf. Vait. 32.26).

2. AVS 20.129-132. See BLECHTILD, AV and GS, § 63, p.98.
AB 30.5; Sah 56 12.7.3 read etasa.
3. AVS 20.129.1; AB 6.33.2; Vait. 32.20.
4. GS reads abhidadarśam, which seems to be an augmentless pluperfect form.
5. Cf. AB 6.33.2.
6. See KB 30.5.
7. GS reads pitrīyacchantaḥ, which is an error. G in her f.n. to the text rightly conjectures the reading to be: pitra
yac chantaḥ (yat hantah).
8. Read prāṇanti for prāṇati of G's edn.
9. AVS 20.133.1-6.3; Vait. 32.21.
10. AVS 20.133.1a; Vait. 32.21.
11. AVS 20.136.1-3. The verses AVS 20.136.1-3 are the Pratiratha or frustration, because by means of them the gods frustrated the attacks of the Asuras, similarly the sacrificers frustrate the hostile attempts of their enemies by reciting them.
12. AVS 20.136.3; Vait. 32.23.
13. AB 6.33.16 reads pravalya. Govindasvāmin and Sāyana take pravalya as = cheating with fair words, and EITH, Heb A. V, p.235, renders the sentence as "The gods having confounded the Asuras with the riddles overcame them..."
14. GS reads ... rasān pravalyitās tā ..., here unlike the former sentence : ... asurāṇām rasān pravalyitāḥ, one would expect the same verbal form.
15. AVS 20.134.1-8. These six stanzas are called the Ajijrasenya verses, by means of them the gods recognised and defeated the Asuras. By using them as liturgical formulas the sacrificers also recognise and defeat their enemies.
16. AVS 20.134.1a; Vait. 32.22.
17. AVS 20.135.4; Vait. 32.26 (reads ativeda).
18. AVS 20.135.4a; Vait. 32.26.

Then¹ he recites the verses containing (the words) 'Āditya', and 'Āngiras'², 'O singer, the Ādityas have brought a (sacrificial) fee to the Āngirases; to that (hymn) they say the Devanītha.³ The Ādityas and Āngirases disputed over the world of heaven. 'We shall first go to the heaven, we.' These Āngirases saw (thought of performing) the Soma pressing on the next day. They said to Agni⁴ 'Go, tell the Ādityas of our tomorrow (Soma) pressing'. Then the Ādityas saw (thought of performing) the Soma pressing on today (i.e. on the same day). They said to Agni 'The Soma pressing on today belongs to us; you are the Hotṛ of them the Āngirases and ours, we approach you⁵ [we summon you (Agni) along with them (the Āngirases)]⁶'. He, the Agni having approached said 'The Ādityas are thinking of (performing) the Soma pressing on today. Whom do they say and summon as your Hotṛ⁷; we belong to you? They (the Ādityas) were angry with Āngiras (the seer) 'Now, you should not go, we (shall also not go)'. Agni replied 'No (it cannot happen)'. Those who are faultless (good persons) they invoke me; it is (my) fault, if I do not accept⁸ the invocation of him who is faultless. Therefore, it is too distant (far-fetched) and very little (insignificant a matter). He (Agni) should, indeed, accept the invocation of the sacrificer⁹; it is (my) fault, if I do not accept the invocation of him who is faultless. The Āngirases made these Ādityas to perform sacrifice. They (the Ādityas) gave this earth as a sacrificial gift to them (the Āngirases); those (Āngirases) did not accept her (the earth).

This the same laid aside (earth) is possessed of heads on both sides (i.e. her two heads are the north and south poles). The sacrificial gifts being pierced with grievance they began to move about¹⁰ grieving; being angry they did not accept us. Of her (the earth) these are split open which are known as fissures (i.e. uneven places like mountains and rivers etc.). Therefore, he shall not accept a (sacrificial) gift which is laid aside; nor shall he destroy her; indeed, I shall not destroy this (sacrificial) gift. Therefore, he (the sacrificer) should give it (laid aside gift) to his foe who is of equal age and worth avoiding. That gift which is gone (to a foe) relinquishes us;¹² (and) at the end it places grievance in the hateful foe. He who (the sun) yonder gives heat, he, indeed, recites (it), 'O singer, the Ādityas have a sacrificial gift to the Angirases; ' O singer, they (the Angirases) did approach it,¹⁴ but they did not approach this earth (as a gift). ' But, o singer, they did approach it (sacrificial gift),¹⁵ for they did approach yonder (sun). ' O singer, they did accept it (the sacrificial gift) for us;¹⁶ they did not accept this earth. ' But, o singer,¹⁷ they did accept it (the sacrificial gift) for us. After accepting (a sacrificial gift) they accepted the Ādityas; ' Lest the days be without discrimination.¹⁸ He who (the sun), indeed, gives heat he is the discriminator of the days, (and) he, indeed, recites (it); ' Lest the sacrifices be without a leader.¹⁹ This (sacrificial) gift is the leader of the sacrifice.²⁰ Just as we are capable (of receiving the gifts), so he (the sun) is capable of leading upwards, at the

and he overcomes the fallen (enemy).²¹ It (the sun) is white
 and swift of motion, and most rapid of foot and swiftly it
 accomplished its purpose.²² It (the sun), indeed, is white,
 it is swift of motion,²³ and most rapid of foot; and swiftly it
 accomplishes its purpose.²⁴ O Aṅgiras, the Ādityas, Rudras and
 Vasus all (of them) follow you, accept this liberal gift; and
 this liberal gift is mighty, spreading far, ample and broad.²⁵
 'Let the gods give that (wealth) which belongs to the Asuras,
 let that be pleasant to you; let that be with you every day,
 you accept it (the gift).'²⁶ In that (rite) he recites the
 verses containing (the words) 'Āditya' and 'Aṅgiras'; it (their
 recitation) is for heavenliness (i.e. for the attainment of the
 heaven). This (Revanītha hymn) he recites everyday like the
 Nividā (i.e. by saying om at the end of the verse). Then he
 recites the Bhūtecchad (stanzas)²⁷ (beginning with) 'O Indra,
 you grant protection.'²⁸ These worlds, indeed, are the
 Bhūtecchads. The gods took (lit: emitted out) the food from
 the Asuras (by means of the Bhūtecchads).²⁹ By means of every
 night these gods who are desirous of smiting away and over-
 coming these (rivals), they obscured them (the rivals i.e.
 the Asuras) for the sake of all creatures. In that they (the
 gods) obscured these (rivals) (by means of these Bhūtecchads);
 therefore, they are (called) the Bhūtecchads (i.e. those which
 obscure the creatures in might), that is why the Bhūtecchads
 have their so-called name.³⁰ These worlds (i.e. the gods),
 indeed, obscure the opponent and they smite (lit: smote) him
 away for the sake of creatures. He obscures (the foe) for the

sake of all creatures who knows thus.

1. This section deals with the application of the verses to the Ādityas and Āngirases; the Devanītha hymn; sacrificial fee to the Ādityas and Āngirases; unevenness of the earth and the recitation of the Bhutechchad stanzas. It is compiled from AB 6.34-36.3 (cf. Vait.32.25-30; KB 30.6).
2. AVS 20.135.6 ff.; see Śāṅ 58 12.19.
3. AVS 20.135.6ab; AB 6.36.5.
4. AVS 20.135.6-10; cf. KB 30.6.
5. The edns of 'I and K read agniram for agnim of G's edn.
6. G's edn reads hotāśitī upemas (hotā asi iti upemas), whereas the edns of 'I and K read hotāśid upemas (hotā asi id upemas).
7. K renders the word kam as "with pleasure".
8. G's edn reads naiti (na + eti), whereas the edns of 'I and K read na ili, the former reading of G's edn seems to be correct one.
9. G's edn havam ivād eva, whereas the edns of 'I and K read havam ixa devāḥ (ixā devāḥ). K renders it as "the gods have accepted the invocation of the sacrificer", if latter were accepted as the correct reading then there would arise one difficulty from the grammatical point of view, for ivād is a form in perfect tense second per sg., whereas in accord with the context we require the third pgr.sg. form. G's reading ivat (opt. third per.sg. from v1) seems to be suitable to the context, since the third per.sg. form refers to its subject agni-(nom.sg.).
10. Read vyacaran for vyacarat of G's edn.
11. G's edn reads gā̄n na pratvārahisuh, whereas the edns of 'I and K read na nah pratvārahisuh, here the latter reading seems to be preferable.
12. GB reads yvñahiyuh; G in her f.n. to the text suggests the reading to be yvñaniyah. K renders it as "he who is the remover of pleasures".
13. G's edn reads tan na, whereas the edns of 'I and K read tan nah, here I prefer to adopt the latter reading.
14. AVS 20.135.6c.

15. AVS 20.135.6d.

16. \sqrt{K} RUTH-WHITNEY edn of AV; RV 5b; AB read : jaritar na for jaritar nah of AV⁶ and GB⁷; AVS 20.135.7a; AB 6.35.3.

17. AVS 20.135.7 b; AB 6.35.9.

18. \sqrt{AB} reads ahā nata for ahā natarasam of GB and AVS⁷.
AV⁶ 20.135.7c; AB 6.35.10.

19. AVS 20.135.7d. G's edn reads purogavāsaḥ, whereas AV⁶ edns of JL, NY, DAW¹⁰ and PANDIT read purogavānah,
which reading is followed by K; but the parallel text
AB⁷ 6.35.11 reads purogavāsaḥ and jainā (h) for jaina
(h).

20. AV⁶ 20.135.11a; Vait. 32.30.

20. K's edn reads asa for aa of G's edn, here G's reading
is preferable, cf. AB 6.35.11: dakṣinā vai yañjanāḥ
purogavi.

21. G's edn reads sraṣṭam atirāntyasyu, whereas the edns
of M and K read: sraṣṭam iti redud antatvayu.

22. AVS 20.135.8a; AB 6.136.1^a-14. \sqrt{G} 's edn reads uta
padyabhīh in place of uto padyabhīh of AV⁶; AB reads,
yavistha'(h) for yavistha (h) for yavistha (h) of AV⁷.

23. G's edn reads śisupatyaīśa, whereas K's edn has
śisupatyaesa. Here one would expect the reading śupatyaīśa.
Even against the absence of any intrinsic evidence I had
to alter the reading in order to impart the proper sense
to the context, otherwise this word as it is found in the
printed edns as well as in the MSS, is most unintelligible.

24. AV⁶ 20.135.9 \sqrt{G} 's edn reads atamita; AB 6.36.15a and
Sah⁸ read siyedata; and AVS reads tvanu ta. AB and
Sah⁸ do not read 'c' foot of this verse.

25. AV⁶ and GB read āsuram, whereas AB and Sah⁸ read
ayaram. G. L. TH in his translation seems to have taken
the reading ayaram, and he renders it as "previous boon".
Here I would like to render the expression as "that
(wealth) which belongs to the Asuras".

26. AVS 20.135.10; AB 6.35.19-22.

Read yusmām (n) for yasmām (n) of G's edn; AB reads
yusma for yasmāt (n) of G.

27. AVS 20.135.11-13; RV 5b 5.21 $\sqrt{}$ Designated as Bhūteccchadaḥ
in AB 6.36.1 ff.; KB 30.5⁷.

28. AVS 20.135.11a; Vait. 32.30.

29. The acc. form *asurān* seems to be used in the sense of abl.

30. Cf. AB 6.36.2

II.6.15

Then¹ he recites the Āhanasyā verses²; In that of
 this narrowly split.³ From this organ is all this (universe) born; from this organ is this (universe) propagated. It (this rite) is for the attainment and propagation of all this (universe). He, indeed, should recite six (verses); (for) six, indeed, are the seasons, the seasons are the fathers, fathers are Prajāpati, (and) Prajāpati is the Āhanasyā verses. 'He should recite ten verses' this is the saying of (the seer) Śāmbhava. Virāj (metre) is of ten syllables, the sacrifice is possessed of the Virāj; the wombs are dependent upon it (the sacrifice). The Virāj (metre), indeed, is the prosperity, fame and proper food. Then indeed, he places the Virāj, the prosperity in fame and proper food. After the established (offspring) all this (universe) finds support. He finds support with offspring and cattle who knows thus. 'He should recite three verses' says Vātsya; in three ways the poured seed is capable (of procreation)-; and its appearance is in three ways-(in the form of) an egg (in the case of the birds etc.); caul⁴, and the placenta (in the case of human beings and animals). Parents and the third who is born (it is also three-fold). If he were to recite the fourth verse it would be narration of the future.⁵ Some say

(i.e. are of the opinion) 'He should recite all the sixteen
verses'. (Man) afflicted with passion alone pours the seed.⁶
The offspring are born from the poured seed; it (the poured
seed) is for the propagation of offspring. The propagator is
possessed of offspring. He prospers with offspring and cattle
for the propagation (of offspring) who knows thus.

1. This section is worked out of AB 6.36.4-8 with a considerable degree of independence (cf. Vait. 32.31).
2. AVS 20.136.1-16.
3. AVS 20.136.1a; VS 23.23a; Vait. 32.31. ([Designated as abhanasyah AB 6.36.4; KB 30.8 etc.].
4. G's edn reads ulvam, whereas the edns of M and K read alvam. If latter were to be accepted as the right reading then it would perhaps mean "(in the form of) little [sprout] in the case of plants".
5. G in her f.n. puts a question mark after the word abhuṇḍyam. It is very difficult to assign the exact sense to the word, but it is just possible that the word may refer to 'the narration of the future'. VIJAYA DANDKU, VPK, B and Ar, has not recorded this word.
6. Read kāmārta in place of kāmārtu of G's edn.
7. The edns of M and K read sikṭāḥ praīś, in place of sikṭat praīś of G's edn. The latter reading seems to be preferable.

II.6.16

He¹ recites the verse containing (the word)
'Dadhikrāvan,² 'I have thought of (=sung of) the Dadhikrāvan.'³
Then he recites the latter⁴ (verses) belonging to Pavamāna
Soma⁵; The pressed out, most sweet (draughts);⁶ Dadhikrāvan
is the food,⁷ (verses) belonging to Pavamāna Soma are filter.

Some first recite (the verses) belonging to Pavamāna Soma,
 and then the verse containing (the word) 'Dadhikrāvan', saying
 'this speech purifies ~~for~~¹⁹ proper food.' He should not do so;
 (if one does so) the hungry speech is destroyed. First having
 recited the verse containing (the word) 'Dadhikrāvan' (then)
 he recites the latter verses belonging to Pavamāna Soma. In
 that he recites the verse containing (the word) 'Dadhikrāvan';
 (it is as if) this speech uttered the Āhanasyā speech [*i.e.*
 the verse AVS (20.136.1) called Āhanasyā]; thus with the
 divine filter ¹⁰ he purifies speech. It is in Anusṭubh (metre);
 the Anusṭubh is speech; thus with its own metre he purifies
¹¹ speech. He recites it (the Āhanasyā verse) by half verses,
 (it is) for support. Then he recites (the verses) belonging
 to Pavamāna Soma; (the verses) belonging to Pavamāna Soma are,
 indeed, a filter; this speech uttered the Āhanasyā speech
 (*i.e.* verse); thus by means of the verses belonging to
 Pavamāna Soma, he purifies speech. All these (verses) are in
 Anusṭubh; the Anusṭubh is speech; thus with its own metre
 (Anusṭubh) he purifies speech. These (verses) he recites by
 half verses, (it is) for support. 'The drop has stayed in
 the Aśvamati'¹², he recites this triplet¹³ of the hymn belonging
 to Indra and Brhaspati. Thus this hymn is left out, in that he
 recites this triplet belonging to Indra and Brhaspati and the
 last triplet in Jagatī (or Triṣṭubh) metre belonging to Indra;
 it is holding of the (three) pressings; '*gulmāh*' [*i.e.* (Indra) the
 destroyer of troops (of the foes)] this (Praṇanical formula)

they utter; therefore, he should not do so (i.e. he should not utter these triplets). That speech of these Notrakas has Trisṭubh as its abode (i.e. is in Trisṭubh metre), which belongs to Indra and Brhaspati at the third pressing. In that he recites this triplet belonging to Indra and Brhaspati and the last triplet in Jagatī (or Trisṭubh) metre belonging to Indra; (by means of this) he delights him (Indra) in his own abode; whether he should complete (the rite) (with a triplet) of his own two deities or he should (complete the rite) with the last verse of the triplet. They say 'Should he recite together¹⁴ on the sixth day; or should he not recite together?' Why should he recite together on the other days and not recite together on this? Or, indeed, they say 'He should not recite together; the sixth day is the world of heaven; the world of heaven is not a place where all meet; only a certain (person) meets together in the world of heaven;¹⁵ therefore, he does not recite together. In that he does not recite together, that is a symbol of the world of heaven. In that he recites these (verses) together. In that there are the Nābhānediṣṭha, the Valakhilyas, the Vṛṣākapi and the Kvayāmarut¹⁶ (hymn); these, indeed, here (in the Sādaha) are the Uktha recitations; therefore, he does not recite together (these verses). The Vṛṣākapi is connected with Indra; the prattle of Aitāśa is all the metres; (herein is the desire) obtained (which is in the Vṛṣākapi and Aitāśapralāpa). At the third pressing (the concluding verse) belongs to Indra and Brhaspati. In that he recites this triplet of the hymn belonging to Indra and Brhaspati. (He recites) the

concluding verse belonging to Indra and Brhaspati; The godless tribes coming near;¹⁷ (in this verse) the godless offspring (=tribes) are the foes; (he who recites this verse) he does not have fear from his foe. His (sacrificer's) appeased and capable offspring overcome (the enemy) wherein he recites this knowledge, wherein he recites this knowledge. Thus, says a Brāhmaṇa text.

1. This section is based upon AB 6.36.3-17 (cf. Vait.32.33; 35). It deals with application of the verses called Dāchikrī, Pavamāṇī and the verses belonging to Indra and Brhaspati of the Ṣūntāpa hymns and the concluding ceremony of the Ṣadāha sacrifice.
2. AVS 20.137.3; RV 4.39.6; RV Kh 5.22.13; Vait.32.33; cf. KB 30.3.
3. RV 4.39.6a; AVS 20.137.3a; SV 1.363a; V 23.32a; T 1.6.11.4 a; Mai S 1.6.1a; Kāṭh S 6.9a; AB 6.36.8; Vait.32.33 etc.
4. Read uttarāp for uttarāsh of G's edn.
5. AVS 20.137.4-6; RV 9.101.4-6.
6. RV 9.101.4a; AVS 20.137.4a; SV 1.547a; AB 6.36.10; Vait. 32.33.
7. Read dāchikrā (h) for dāchikrī of G's edn.
8. GF reads uttarā dāchikrīm, whereas one would expect the reading uttarām for uttarā.
9. One would expect annādyāva for annādyā yah of GB.
10. Read as a compound tad deva-pavitrēṣṇa for tad deva pavitrēṣṇa of G's edn.
11. Cf. AB 36.8-9.
12. RV 3.96.13a; AVS 20.137.7a; SV 1.323a; Kāṭh S 28.4; AB 6.36.12; Vait.32.33.
13. RV 3.96.13-15; AVS 20.137.7-9.

14. The question is whether the ordinary asatra is to be recited or not with Durohapa; cf. AB 6.26 and 36; and see Vait. 32.36.
15. The parallel text AB 6.36.13 reads samati in place of Samayati of GB. VISHNU BANDHU, VPK, B and Ār, p.967, f.n., conjectures the reading to be samayati, which clearly corresponds to AB sameti, therefore, Samayati is likely to be a scribal error for samayati.
16. See GB 2.63.
17. RV 3.96.15c; AVS 20.137.9c; AB 6.36.13.

INDEX I

CONCORDANCE OF MANTRAS CITED IN THE GOPATHA
BRĀHMANA

2.2.4 śīśur aśvus ta deva T 1.2.11.1; Mai S 1.2.7; Kāṭh S 2.3; Kāṭh 2.2; Vait. 13.26.

2.1.7 akṣito'sy aksitvai tva Vait. 3.20.

1.1.29 agnā āyāhi vltava SV 1.1; SVJ 1.1.1.

1.2.21 agnim tvāhur yaśvānaraṁ sadanān pradahanyagāḥ AVP 1.95.3 (BHĀṬĀĀDĀYYA'S edn reads prada-
hannvagāḥ whereas RĀCHU VĒDA'S edn reads pradahannagāt); Vait. 6.7a (GĀTBĒ'S edn reads sa dahan pradahannvagāḥ).

1.2.23 agniś dūtaṁ ypnīsho RV 1.12.1; AV 20.101.1.

1.1.29 agniś līla purohitam RV 1.1.1.

1.5.26 agnir devata (read devatā) r̥gvadasaya.

1.1.12 agniś yañjan triyatai saptatantum AVP 5.23.1;
Vait. 10.17 c.

1.2.9 agnivāśāḥ pr̥thivy asitaīmīḥ AV 12.1.21 a;
Kauś. 137.30.

1.6.23 agnistomo'tvagnistomīḥ cf. Gaut T 3.20.

1.3.22 agnihotram ca mā pauparāśāś ca Vait.12.1.

2.2.16 agnīd agniś vihara T 6.3.1.2; Mai S 3.3.10;
SB 4.2.⁵11; Vait.17.12.

2.2.20 agnē patnīr ihā yaha RV 1.22.9a; VS 26.20a;
AB 6.10.4; KB 23.3.

2.1.2 agnes ṣṭāvena prāśnāṇi V 2.11; SB 1.7.4.15;
KB 6.14; P in Vait.3.11.

1.6.23 anyādhavan agnihotras cf. Gaut TS 3.19.

2.4.16 acchā ca indraḥ satyavāḥ svaryidāḥ RV
10.43.1a; AV¹ 20.17.1a; Vait.26.9.

2.2.3 anīśā satyam udageśam TS 1.2.10.2; VS 5.5;
Vait. 13.13.

1.6.24 atharyabhir aṅgirabbhis ca gūnto'nsu.

2.4.17 adhā hindra gīrvapāḥ RV 3.93.7a; AV¹ 20.100.1a;
Vait.39.7.

2.2.14 adhipatir asī PB 1.10.5; P of TS 5.3.6.2.

1.6.24 adhvaryuḥ pratiprasthātā nestā.

2.3.10; 4.18 adhvaryo śāśvāśavon Vait.20.13.

2.3.10; 4.4 adhvaryo śāśavon Vait.20.13.

2.2.3 anabhiśastenyam TS 1.2.10.2.

2.2.3 anādṛṣṭam cf. Kāṭ ŚŚ 8.1.26.

2.2.3 anādṛṣṭam.

2.2.13 anitir asī (?) [BLOOMFIELD, Ved. Comp.,
p.63 b, thinks it to be a blunder for anyitir
asī (TS 3.8.2.4; Rāṭh S 17.7; PB 1.9.3; Vait.
20.13)].

2.2.19 anukhvātra namāḥ Vait. 13.16; cf. Āp Ś
20.1.17.

2.2.3 amī ca dīkṣām dīkṣāpatir manvatām VS 5.6;
TS 1.2.10.2; ŚŚ 3.4.3.9; Vait.13.13.

2.2.14 anuroho'si TS 4.4.1.3; PB 1.10.10; Vait.26.11.

2.2.14 amuvād asī Rāṭh S 37.17 (amī-); KRS 26.6;
Vait.26.8.

2.2.9 amugum mitrasvaḥ patnī Vait.16.3; (cf. Rāṭh 1
9.10 amugum mitrasvaḥ).

1.2.9 anīrikṣe yathibhir hrīvāñah ('s edn reads hrīvāñah) RV 10.163.3 and AVP 1.107.4 (read jīvāñah).

2.4.8 anāmyam aparatītām (P of AVS and AVP)
AVS 6.117.1; AVP 16.49.10; Vait. 4.16; Kaus.
67.19.

1.1.39 anām puṣṇaiś mūrtir ākāśām. payitram uttarām.

2.6.4; 12 ānendra prāco māshavām smitrām AVS 20.176.1a;
AVP 19.16.3a (parāco); Vait.32.13.

2.2.13 abhiid asi T² 3.6.4; Kāṭh S 37.17; KGS 26.6.

2.6.1; 2 ānī tasya dīdhavā manjām RV 3.33.1a; AB
6.18.2; KB 29.7.

2.6.2 abhi priyāpi sarvāt parīpi RV 3.38.1c;
AB 6.20.14.

2.2.3 abhisastipā Mai S 1.2.9

2.2.12; 4.7 abhūd devap savitā vandvo nu nāp RV 4.54.1.

1.1.39 amṛtam asi VS 1.31; T² 1.2.4.1, etc.

1.1.39 amṛtāva tvopastropāni.

1.1.39 amṛtopastaranām asi T² 10.32.1, etc.

2.2.22 amṛva nāḥ subavā ī hi gantana RV 2.36.3a; AB
6.12.10.

2.4.9 amī te yonih (P of RV and AV) RV 3.29.10;
AVS 3.20.1; AVP 3.34.1; Vait.24.14.

2.4.9 amī no nabhasaspatih AVS 6.79.1a; AVP 19.16.17a;
Vait.31.4; Kaus. 21.7.

2.3.14 ayam u tvā vicarṣape RV 8.17.7a; AVS 20.5.1a;
Vait.21.2.

1.6.23 ayutam akām prayutāni triśad cf. JB 2.73.

2.1.1 ariṣṭak् yañāś tenutāt KB 6.13.

2.6.2 ariṣṭair naḥ pathibhiḥ pārayantā RV 6.69.1d; AB 6.15.4.

2.2.21 aryān̄ ghi somakāmb tvāhūp RV 1.104.9a; AV¹ 20.8.2a; AB 6.11.10.

2.6.16 ava drapso sīgūmatīm atiṣṭhat RV 8.96.13a; AV¹ 20.137.7a; AB 6.36.12.

1.6.23 astau śatāny ayutāni triśad cf. JB 2.72.

2.2.10 askan̄ somah Kāṭh S 34.17 (askān̄).

2.4.15 astathnād dyām asuro yisvavedāp RV 3.42.1a; AB 1.30.5; KB 9.6.

1.3.10;6.10;21 astu śrauṣat TB 1.6.11.1; Mai S 1.4.11; Kāṭh S 31.13.

2.1.24 astu svadhā TB 2.6.1.24; TB 1.6.9.5; Vait. 9.11-12.

2.6.15 asvā id u bra tasya turāya RV 1.61.1a; AV¹ 20.36.1a; AB 6.13.3; KB 26.16; Vait.31.19.

2.6.14 abā netara sanna vicetanāni AV¹ 20.135.7c; AB 6.35.10 (reads abā nata).

1.6.23 abānya asva yisvatiśatāni.

2.2.14 ākramo'si V¹ 15.9; PB 1.10.12; Vait.27.27.

2.4.15 āmir agāni bhārataḥ RV 6.16.19a.

2.2.4 ā tubhyam indrab nyāvatām V¹ 5.7c; TB 1.2.11.1c; Mai S 1.2.7; Kāṭh S 2.3; KB 2.2; Vait.13.23c.

2.1.3 ātmāsy ātmānam na mā hiśib syāhā Vait.3.11; Kaus. 66.14.

2.6.14 ādityā rudrā yasayaḥ tvenu ta (te)

AVS 20.135.9a; AB 6.35.16 (reads tveśa te).
2.6.14 ādityā ha iaritar aṅgirobhyo daksinām anayan
 AVS 20.135.6; AB 6.36.5.

ādruā yasatkāraḥ pradānāntam etam.
1.6.23

ā no nitrāvarupa RV 3.62.16a;
 SV 1.220 a; SVJ 1.23.7; VS 21.8a;
 TS 1.3.22.3a; Mai S 4.11.2a; Kāth S 4.16a;
 PB 6.10.4.

ā no vāhi sutāvataḥ RV 3.17.4a;
 AVS 20.4.1a; Vait.21.1.

āpataya tū ārhanāni WK 5.2.1; TS 1.7.10.2;
 Mai S 1.2.7; Vait.13.16.

āmūrpa asya kalasap syāhā ^{3.32.15a} PV₂ AVS 20.3.3a; AB
 6.11.13.

āpo garbhah janavantih P of AVP 4.1.3.

āpo bhravāñcīro kūma.

ā nyāyavāsmīn sakhīn sanyā madbayā ^{3.32.16a}
dhanena VS 5.7; TS 1.2.11.1;
 Mai S 1.2.7; Kāth S 2.3; Vait.12.23 (except
 G3 and Vait. other texts do not read prajayā
dhanena).

ā nyāyusva TS 2.3.14.3; Mai S 4.13.10;
 Kāth S 36.13; Vait.19.19.

ā vātām nitrāvarupā + V 7.66.19a.

ā vāhi susumā hi ta RV 3.17.1a;
 AVS 20.3.1a; Vait.21.1.

ā vāhy upa yandhureṣṭhāḥ RV 3.43.1a;
 AB 6.19.10; KB 20.2.

āroho'si Vait.26.11.

2.4.15 ā vān rājānāv adhvare yavṛtvām RV 7.34.1a.

2.2.22 ā vān viśanty indavat̄ svābhuvat̄ RV 4.50.10c;
AVS 20.13.1c; AB 6.12.8.

2.2.22 ā vān andhāḥsi madirāpy akṣam
RV 6.69.7c; AB 6.12.11.

2.2.22 ā yo vahantu santayo rakhuṣyadah RV 1.35.6a;
AVS 20.13.2a; AB 6.12.9.

2.5.15 ā satvo yātu rakhayām rīlasi RV 4.16.1a;
AVS 20.77.1a; AB 6.13.5; KB 25.7.

2.5.13 āhaṁ sarasvatīvatoḥ RV 8.33.10a; AB 6.7.10.

2.6.1 icchanti tvū somyūsaḥ sakhāvah RV 3.30.1a;
AB 6.13.2.

2.6.3 idam vaso sutam andhah RV 3.2.1a;
AB 4.6.9; KB 15.2.

2.6.3 idam hy any oiasū RV 3.51.10a; AB 4.6.9.

2.6.12 idam janā upe śruta AVS 20.127.1a;
Vait.32.19.

2.2.20 idam te somyām padhu RV 3.66.3a;
AB 6.10.1; KB 13.6.

2.1.1 idam sham arvāgvashoh KB 6.13 (reads
aryāvashoh); Kaus. 3.7.

2.2.22 indra rūbhūbhīr vāisavadvīhiḥ saṃukaitam
RV 3.60.5a; AB 6.12.6.

2.6.12 indrah yo viśvatas pari RV 1.7.10a;
AVS 20.39.1; AB 6.6.3; Vait.38.10.

2.6.12 indrah kārum abbūbudhat AVS 20.127.11a.

2.4.2; 6.1 indrah pūrbhīd ātirad dāsam arkaih
RV 3.34.1a; AVS 20.11.1a; AB 6.13.2; Vait.31.25.

2.3.14 indra kratuvidam (P of RV and AV) RV 3.40.2;
AVS 20.6.2.

1.1.39 indra il̄ya.

2.2.20 indra tvā yrsabhaḥ vayam RV 3.40.1a;
AVS 20.1.1a; AB 6.10.1; KB 23.3; Vait.19.6.

2.3.14 indra niba pratikāmā sutasya RV 1.112.1a.

2.2.14 indravanta stuta AB 5.34 (reads indravantah
studhvam); Vait.17.4.

2.2.22;4.16 indrasā ca somām nibatām bṛhaspate RV 4.50.10;
AVS 20.13.1; AB 6.12.3; Vait.22.21.

2.1.2 indrasva tvā iāthare sācayāmī varuṇas vodare
(VSK without varuṇas vodare).
VSK 2.3.7; KB 6.14; Kaus. 65.14; cf. AVP
20.53.10.

2.1.18 indrasva bāhū sthavirau AVS 19.13.1a;
AVP 7.4.1a;

1.2.21 indrasvānlo marutām anlikam AVS 6.125.3;
Vait.6.3.

2.6.12 indrāgnī aīphavub RV 7.94.10 b; AB 6.6.6.

2.3.15 indrāgnī anasas mari RV 3.12.7a.

2.3.15 indrāgnī āgataṁ P or RV 3.12.1.

2.5.13 indrāgnvor ayo vṛṇa RV 8.33.10b; AB 6.7.10.

2.5.3 indrāva madvane sntan RV 8.92.19a;
AVS 20.110.1a; AB 4.6.9; Vait.40.1.

2.2.21 indrāva somāḥ pra diwo vidūnāḥ RV 3.36.2a;
AB 6.11.12.

2.4.16 indrāvaruṇā madhumattamasva RV 6.63.11a;
AVS 7.60.2; AVP 20.6.6.

2.4.15 indrāvaruṇā yuvam adhvareya nab RV 7.32.1a.

2.2.22;4.15 indrāvaruṇā sutapāv īmām sutan RV 6.63.12a;
AVS 7.60.1a; AVP 20.6.5.

2.2.22;4.17 indrāvisṇu nibataś madhvō asva RV 6.69.7a;
AB 6.12.11.

2.4.17 indrāvisṇu madaṣṭi madānām RV 6.69.3a.

2.5.13 indrena rochū diyah RV 8.14.9; AVŚ 6.7.7.

2.2.22 īmāḥ stormā arhate jātavedasa
RV 1.94.1a; AVŚ 20.13.3a; AVP 12.1.1a;
AB 6.12.12; KB 23.8.

2.6.12 īmā mu kāḥ bhuvanā sīṣadhāma RV 10.157.1a;
AVŚ 20.63.1a; AB 6.19.12.

2.4.3;6.1 īmā ū ṣu prabhṛtīm sātave dhāḥ RV 3.36.1a;
AB 6.18.3.

2.4.17 ivai ta indra gīrṇapati RV 3.13.4a.

2.2.6 ivai pitṛyā rāṣṭry aly agra AVŚ 4.1.1.2a;
cf. AVP 5.2.1a.

2.5.13 īṣāṇ īṣāṇ na stiṁahi RV 7.66.9c; AB 6.7.2.

1.1.29 īṣāṇ initial varia of YV.

2.6.13 īhetiha pīṭāk amāk udag adharāk
AVŚ 20.134.1a-6a; Vait.32.22.

2.3.15 īhendrāmīl hum hwaya RV 1.21.1a.

2.3.10 ukthām yāci TS 3.2.9.13; AB 3.12.2; Vait.21.5.

2.3.10 ukthām yācīndrāya TS 3.2.9.2; AB 3.12.3;
Vait.21.6.

2.3.10 ukthām yācīndrāya devobhyuḥ AB 3.12.4;
Vait.21.5.

2.2.20 ūkṣāññāya yācīññāya RV 3.43.11a;
AVŚ 3.21.5a; AVP 3.12.6a; AB 6.12.5; KB 23.3.

1.2.9 uccā patantām arupām suparpan
AVŚ 13.2.36a; AVP 18.24.3a.

2.3.13 uta vām ugasā budhi RV 1.137.2d.

2.6.14 uta śreṣṭa īśupatrā AVŚ 20.135.3a; AB 6.36.12a.

2.4.16 utottarasād udharād astāyoh IV 10.42.11b;
AVŚ 7.61.1b; AVP 15.11.1b.

2.2.14 utkramo'si V. 18.9; PB 1.10.12; Vait.27.27.

2.2.14 utkrāntir asi V. 15.9; PB 1.10-12; Vait.27.27.

2.4.16 udapruṭo na yayo rāgaśāśvap
RV 10.63.1a; AVŚ 20.16.1a; Vait.25.3.

1.3.13 udānarūpabhyāś avīhā Kaus. 72.42.

2.1.7 udānarīśe na pāhi Kāṭh. 5.5; Vait.3.20.

2.4.3 ud īnny asya rīcavate IV 7.32.12a;
AVŚ 20.59.3a; Vait.33.24.

2.4.2 ud u tva madhu-mattamā airab
RV 3.3.16a; AVŚ 20.10.1a; Vait.22.11.

2.42;6.1;2 ud u brahīṇy airata śravasyā
RV 7.23.1a; AVŚ 20.12.1a; AB 6.13.3; J. 29.6;
Vait.22.13.

2.6.13 ud mā āśad āśirobhyaḥ IV 3.14.3;
AVŚ 20.23.2; AB 6.7.6.

2.2.6 udgātah sāmāni rāya cf. Tān. 5. 2.6.4.26.

2.3.14 ud ghet abhi śruthān agham RV 3.93.1a;
AVŚ 20.7.1a; Vait.21.2.

2.2.19 umadraṣṭra namap Kāṭh. 2.26.12; Vait.13.15.

2.2.19 umāśrotra namap Vait.13.12.

2.4.17 ubhā lixavathur na parājavatka
IV 6.69.3a; AVŚ 7.44.1a; AVP 20.15.3a;
AB 6.15.6.

2.6.4 urnā na lokam anunesi IV 6.47.3a;
AVŚ 19.15.4a; AVP 3.35.4a; AB 6.22.5;
J. 28.7.

2.4.1 uśan nu sū nāḥ sūmanā upāke RV 4.29.4a.

2.2.13 usig asi TS 3.3.2.3; Kāṭh 8 17.7;
PB 1.9.9; Vait.22.4.

2.1.7 urz asi W 10.24; Vait.2.3.3; Vait.3.20, etc.

2.1.7 ūrīah no dhehi Vait.11.7.5; TS 1.3.18.2;
Kāṭh 8 15.8; Vait.3.20.

1.1.29 ūrīa tvā initial verse of YV.

1.5.26 r̥abhip pr̥thivīm yaivāñtarilīṣan.

2.2.14 r̥abhir avobhavato'tharyāñgirabhīr
guntābhīr guntai stuta.

1.5.25 r̥abhip saha gāyatrām jāgataś īhup.

1.5.25 r̥abhip susasto yaivāñ pariśkrtaḥ.

1.5.25 r̥yvedasya pr̥thivī sthānam.

1.1.22 r̥co akṣare paraṇa vyoman RV 1.164.39a;
AVS 9.10.13a; AVP 16.69.8.

1.5.25 r̥co vidvān pr̥thivīm yeda saherati.

1.6.24 r̥co'sya bhūgāñ cature vahanti.

2.4.2 r̥iśī vairī vr̥gabhas turīṣat
RV 5.40.4a; AVS 20.12.7a.

2.6.12 r̥jumīti no varunah RV 1.90.1a;
AB 6.6.2; KB 26.10.

1.2.4 ṛtam ṛtuvādibhyah TS 1.2.11.1; KRS 2.2;
Kāṭh 8 2.8.; Mai 8 1.2.7; Vait.13.24.

1.6.23 ṛteva ova pravovālā nūsā devā
abhidiyavah (cf. pravovālā abhidiyavah
RV 3.27.1a; Mai 8 1.6.1a).

2.4.17 ṛtur janitri tasyā apas pari RV 2.13.1a.

2.2.6 ṛtivilāñ on vīnāśām.

1.5.24 ṛṣar vajñasya caturvidhasva śraddhān.

1.2.9 ṛṣapād dyipndah (P of AVS and AVP)
AVS 13.2.27; AVP 13.23.4.

1.5.24 ekonavīśāḥ śāntā babbūva.

2.4.9 etāḥ no gopīm (cf. tan no gopīya Mai 8 1.4.1; Kāṭh 8 5.6).

2.6.3 atasya tvāṁ prajanaya (cf. atāṁ tvāṁ prajanaya AB 6.23.10).

2.6.3 atasya tvāṁ pratiṣṭhāṁ kalpaya AB 6.29.6.

2.6.3 atasya tvāṁ prāṇāṁ kalpaya AB 6.27.14.

2.6.13 gīā ḍsvā āplavante AV̄ 20.129.1; AB 6.33.2; Vait.32.20.

1.5.25 ateṣu yedesy ani caikam eva.

2.4.1; 6.3 evā tvāṁ indra vairinno atra
RV 4.19.1a; AB 6.13.1.

2.2.21 evā pāhi pratnathā madantu tvā
RV 6.17.3a; AV̄ 20.3.1a; AB 6.11.9.

2.4.2 aved indraṁ vr̄gapāṁ vairabētum
RV 7.23.6a; AV̄ 20.12.6a; Vait.22.4.

2.6.5 aved indram Vait.22.4 (P of RV 7.23.6a; AV̄ 20.12.6a, etc.).

2.6.3 esa me'muṣṇīlloke prakāśo'sat
PB 13.7.7 (Ved. Conc. has not recorded GB reference).

2.2.4 esṭā rāya esṭāni yāmāni preṣa
Brāhmaṇa Mai 8 1.2.7 (reads rāya), Kāṭh 8 2.3; Kū. 2.2; AB 1.2.6; Vait.13.24.

2.4.15 ehy ī su bravāṇi te RV 6.16.16a;
AB 3.49.2.

2.1.24 oh svadhā SH 2.6.1.24.

1.3.3; 2.2.14 oīn svar janat.

2.3.5 oīab raha oīab AB 3.3.4.

2.2.13 ojo'si AV' 2.17.1; VS 10.15; TB 2.4.3.1;
 Mai S 2.1.11; Kāth S 10.7; Vait.4.20; Kaus. 64.12.

1.1.20 Om Vait.32.18.

2.3.10 Om ukthaśāḥ AB 3.12.2;3.

2.3.10 Om ukthaśāḥ yaia.

1.3.3;2.2.14 Om bhūvo janat.

1.3.3; 2.2.14 Om bhūr janat^{Vait.} 17.4.

1.1.27 Om bhūr bhuvah svah Kaus. 8.13.

1.3.3 Om bhūr bhuvah svar janad om
 Vait.1.3; Kaus. 68.13 (G's edn erroneously
 records it as yoḥ ...).

2.2.14 Om bhūr bhuvah svar janad vṛdhat
 karad ruhan mabat tac chan om
 Vait.17.6; 26.3.

1.3.10; 5.17;21 Om śrāvaya Mai.S.1.4.11.

2.2.13 Om aśibhyas tva TS 3.5.2.4; Mai S 1.2.13;
 Kāth S 37.17; KRS 28.6; Vait.25.1.

1.5.24 audumbarīyān sāṅghosena tīvat.

1.5.23 kati svid rātravah katy abāni.

2.6.1 kathā sahām avṛdhat kasya hotuh
 KV 4.23.1a; AB 6.1d.1.

2.6.3 kad ū ny anyākṛtam RV 3.66.9a;
 AVS 20.97.3a; AB 6.21.1.

2.6.3 kan navyo atasīrān RV 3.3.13a;
 AV' 20.51.1a; AB 6.21.1; KB 24.5; Vait.27.13.

2.4.1 kavā tvam na ūtvā RV 3.93.19a.

2.4.1 kavā nāś citra ā bhuvat RV 4.31.1a;
 AVS 20.124.1a.

2.6.2 kavīś icchāmi saim'rse supadhbāt
 RV 3.33.1d; AB 6.20.16.

2.4.1; 6.3 kaś tam indra tvā yeṣum RV 7.32.14a;
AB 6.21.1.

2.1.7 kuryato mā mā kṛṣṇaḥ Mai S 1.4.12
(reads kṛṣṇa); Vait.3.20.

1.6.23 ke svid davaḥ pravovājāḥ.

2.6.2 ko adva narvo devakāmab RV 4.26.1a;
AB 6.19.10.

2.2.13 kṣayāya tvā RS 3.5.2.1; Kāṭh S 37.17;
KRS 26.6; Vait.17.4.

2.6.8 kṣayāya retāḥ sahajamāno niśīncat
RV 10.61.7b; AB 6.27.9.

2.2.9 rāyatrī vasūnāṁ patnī (Mai S and
Kāṭh S do not read patnī) Mai S 1.9.2;
Kāṭh S 9.10; Vait.15.3.

2.2.6 charnah tanāmī AVP 5.16.2; Vait.14.1.

1.3.22 cakṣuś ca mā naśubandhaś ca yajño'
muto'ryāñcas ubhan kāmaṇau bhūtyā
ksitvā sahāvisatām Vait.12.1 (reads upto
aryāñcas).

2.2.5 catusnāt nakalo mināḥ.

1.2.16 caturā śrīhā travo asya pādāḥ
RV 4.53.3; AVP 8.13.3.

1.2.9 candraś asy antāḥ RV 1.105.1a;
AVS 18.4.739a; AVP 18.32.14a.

2.4.15 carsanlakṛtaś maghavānam ukthyam
RV 3.61.1a; KB 30.3.

2.2.6 chinhabbinno'psdhvastāḥ.

2.2.9 īagaty Ādityānām patnī Vait.15.3.

1.1.20; 2.19; 6.24 janat Vait.13.17.

2.2.15 janebhvo'smākam astu kevala itap
kṛṇotu vīryam Vait.17.7.

1.1.39 jiवे stha (P of AVS and AVP) AVS 19.69.1;
 AVP 20.41.1.

2.2.17 justo yācastnataye TS 3.1.10.1; Vait.13.5.

2.2.17 justo yāce bhūyāsam (cf. TS 3.1.10.1 which
 reads yāen for yāca)Vait.13.5.

2.4.2 tām yo dasnam yātīsaham RV 3.33.1a;
 AVS 20.9.1a; Vait.22.7.

2.4.2 tat tvā yāni suvīryam RV 3.3.9a;
 AVS 20.9.3a; Vait.22.7.

1.1.34 tat savitur yarenyam RV 3.62.10.

2.2.3 tānīnatre T 6.2.2.3; Vait.13.16 (with tyā).

2.2.13 tantur sāi VSK 2.6.9; TS 3.5.2.3;
 Kath S 17.7; KRS 26.6; Vait.25.1.

2.2.12 tām ta jubomi manasā yasatkriam
 RV 10.17.12d; AVP 20.12.3d; Vait.16.17d.

2.4.3 taranir it sisāsatī RV 7.32.20a.

2.4.3 tarobhir ya vidadve sum RV 3.66.1a.

2.2.21 tavāyām somes tvam ehy arvām
 RV 3.36.8a; AB 6.11.11.

1.2.1 tāmin devāḥ sahmanaso bhavanti
 AVS 11.6.1b; cf. AVP 16.163.1b.

2.6.14 tām ha jaritāḥ pratyāyan (cf. tām u ha
jaritāḥ, etc.).

2.6.14 tām ha jaritar nāḥ pratyāgrbhnan
 AVS 20.136.7; AB 6.35.8.

2.6.14 tān u ha jaritah pratvāyan
 AVS 20.135.6d; AB 6.35.7.

2.6.14 tān u ha jaritar nah pratvagrbiṇī
 (cf. tān ha jaritar nah, etc.).

2.6.13 ta svāñ̄ deva yaruna RV 7.66.9a; AB 6.7.2.

2.3.15 toñā yatrahañā huve RV 3.12.4a.

1.5.25 triyistapah tridivah nākam uttagam.

1.5.25 triyṛt atoma Ṛgvedasya.

2.2.14 triyṛd asi VS 16.9; TS 3.6.2.5;
 Kāṭh 8 37.17; KM 26.6.

2.2.9 trisṭub Rudrāñāḥ patni Mai 3 1.9.2;
 Kāṭh 8 9.10; Vait.15.3.

2.6.14 tvān indra śarma riññih AVS 20.135.11a.

2.2.20 tvāṣṭāram somapitaye RV 1.22.9c; AB 6.10.4.

2.2.6 dakṣinā-pravāñlbhūteḥ.

2.1.7 dadato ma monadasah Vait.3.20.

2.6.16 dadhikrāvno akāriṣam RV 4.39.6a;
 AVS 20.137.6a; AB 6.36.3; Vait.32.33, etc.

1.2.17 divi tvātrir adhārayat sūryā māsāya
 kartave AVS 13.2.12ab; AVP 13.21.6ab.

1.2.7 divo mu mām AVS 6.124.1a; (P in Vait. and
 Kaus.) Vait.12.7; Kaus.46.41.

2.2.9 dīkṣā somasya rājñāḥ patni Vait.15.3.

1.2.1 dīkṣito dīrghasāśraṇih (fragment of kārṣṇāṁ
 yasāno dīkṣito dīrghasāśraṇih)
 AVS 11.5.6 b; AVP 16.163.6b.

2.4.9 deva saṃspṛhā (P of AVP and TS)
 TS 3.3.8.6; AVP 19.16.19.

2.1.4 deva savitar etat te T 2.6.9.2;
Vait.4.16.

2.1.2 devasya tvā savituh prasaveśvinor
bāhubhyāñ nīgnō hastābhvām prasūtah prasīṣā
pratigṛhōāmi Vait.3.9.

2.2.9 devasya savituh prasave brhaspataye stuta
Kāth S 34.17.

2.5.8 devasya savituh save svargām lokām
yarsis̄thām nākām rohavēma (cf. Vait.27.6
which omits lokām, and reads ruheyan
for rohavēma).

1.5.21 deyāḥ pitarab (P or AVS and AVP)
AV' 6.123.3; AVP 16.61.3.

1.6.14 deyā dadaty āsuram AV' 20.135.12a; AB 6.35.13.

1.2.7 devānām etat parīṣṭām AVS 11.6.23ab.

2.2.3 devānām oīap (P of RV Kh; AVI, etc.)
RV Kh 4.6.7; AV' 1.35.2b (GR reference is not
recorded in Ved. Conc.).

1.3.1 deyā brahmaṇā āgacchatāgacchata ŚR 3.3.4.20
(reads without Sandhi).

2.2.17 devi yāg yad yāco sadhumattamān tasyām mī dhāb
T 3.1.10.1; Vait.13.5.

1.1.16 devo viśānan.

2.2.12 drānsas̄ caskanda (P or RV, AVP, etc.)
RV 10.17.11; AVP 20.12.7; TS 5.2.7.3; Mai S 2.7.15;
Kāth S 20.5.

1.5.25 dyādaśayarṣām brahmacaryam.

1.6.23 dyāv atirātrau sat-satam agnistomāḥ.

2.2.14 dharunō'si Kāth S 37.17; KRS 26.6;
Vait.26.1.

1.2.4 dharmaśūpta mā gopāya.

2.2.13 dharmaśaya tvā Kāth S 17.7; Vait.20.13.

1.1.36 dhīyo yo nāb pracodayāt RV 3.62.10c.

2.2.9 dhēnā brhaspatēḥ patnī Vait.15.3.

1.1.14 nāmaste asatu bhagavan (all other texts
read bhagavāḥ) V. 16.52b; TS 4.8.10.6;
Mai S 2.9.9b; Kāth S 17.16b, etc.

2.2.4 nāma diya nāmāḥ ṛgthiyai AVS 6.20.2c.

2.2.18 nāma nāmāḥ KB 13.1; ŚB 9.1.1.16; TS 3.10.9.12.

2.3.13 nānobhir mitrāvaraṇo havyaiḥ RV 7.63.5d.

2.2.13 nābhur asi Vait.27.16 (adds saptadasāḥ).

1.5.25 nivartante dakṣiṇā nīvānāḥ.

2.6.5 nūnatā nā te AB 6.23.3 (P of RV 2.11.21, etc.).

2.4.17 nū marīto dayate sanīśvan RV 7.100.1a.

2.6.5 nū śtuta AB 6.23.4 (P of RV 4.16.24, etc.).

2.2.9 pāñktir yisnob patnī Vait.15.3.

2.2.9 pathyā puṣṇab patnī Vait.15.3.

2.2.3 paripatava tvā Mai S 3.7.10; Vait.13.16.

2.2.13 pāśubhyas tvā TS 3.5.2.4; Kāth S 37.17;
KRS 26.6; Vait.25.1.

2.2.13 pitrībhvas tvā TS 3.5.2.3; Kāth S 37.17;
KRS 26.6; Vait.23.6.

2.1.24 pitīn manisy āttāna KB 6.6 (cf. ŚB 2.6.1.22).

2.4.3 pibā vardhasva tava ghā sutāsāḥ
RV 3.36.3a.

2.2.21 pibā soman abhi yam ugra tardāḥ RV 6.17.1a;
AB 6.11; KB 24.2.

2.2.16 purodāśān alāmkuru TS 6.3.1.2; ŚB 4.2.⁵11;
Vait. 17.12.

2.2.13 prtanāśād asi T. 3.6.2.4; Kāṭh S 37.17;
KKS 26.6; Vait.26.1.

2.2.9 prthiv्य asme patnl Vait.15.3.

2.1.2 prthiv्यās tvā nābhau sādayāmī Vait.3.10.

1.1.14 prthiv्यai śrotrāva AB 6.10.1.

2.2.13 prakato'si TS 4.4.1.2; Kāṭh S 37.17;
KKS 26.6; Vait.22.4.

2.2.6 pracarat sharmā Vait.13.23.

2.1.7 praiñpatim abāñ tvayā sañukṣam ṛdhyaśam Vait.3.20.

2.1.7 praiñpater bhāko'sy ūrjasvān dayasvān
TS 1.7.3.4; Kāṭh S 5.8; Vait.3.20.

2.2.13 prajābhyas tvā TS 1.2.6.1; Kāṭh S 37.17;
KKS 26.6; Vait.25.1.

2.2.13 pratidhīk asi Kāṭh S 37.17; KKS 26.6;
Vait.20.13.

2.3.13 prati yāñ sūra udite vidhema RV 7.63.5c.

2.1.4 pratiṣṭha TS 2.6.9.2; ŚB 1.7.4.22.

2.3.5 pratiṣṭhāñ gaccha pratiṣṭhāñ mī gamavet
AB 3.3.3 (reads gamaya for gamavet).
pratiṣṭhāsi AB 3.8.3.

2.4.16 pra māhiṣṭhāya bṛhate bṛhad raya
RV 1.57.1a; AB 20.15.1a; KB 30.9; Vait.25.7.

2.3.13 pra mitrayor varunayor RV 7.66.1a.

2.2.14 prarohā'si Kāṭh S 37.17; KK 26.6; Vait.26.11.

2.2.14 pravṛd asi Kāṭh S 37.17; KKS 26.6;
TS 3.6.2.6; Vait.26.8.

2.2.13 pra yo mītrāya gāmata RV 6.63.1a.

1.3.13 prāṇāpānābhvāt svāhā Kaus. 72.42.

1.2.3 prāṇāpānau janayan AVS 11.6.24c; AVP 16.153.5c.

2.1.7 prāṇāpānau me nāhi TS 1.7.3.4; Kāṭh S 6.6.

2.2.20;3.15 prātar yāyabhir āgatam RV 8.33.7a;
AB 6.10.6a; KB 23.7.

1.5.23 prātaḥ savana stuta akavīśah.

2.2.6 prāyaścittair anudhyānaiḥ.

1.5.24 prāyaścittair bhogaiaibh stuvantah.

2.2.13 prāvo'ay ahnāmai (?).

2.2.13 pretir asi dharmapā tvā TS 3.5.2.2;
Kāṭh S 37.17; KB 26.6; Vait.20.13.

2.2.16 barhi strñlhi ŠB 4.2.5.11; Vait.17.12.

2.3.6 br̥hatā gāna upahvaya vyanana śarīram
AB 3.3.3 (cf. AVS 5.10.8 which reads ...
mātarīyanā prāṇāpānau); P in Kaus. 66.2.

2.2.16 br̥haspatiḥ yaḥ praśācatiḥ yo yasūn yo ...
devān viśvatas paribhavāmaḥ Vait.17.7.

2.4.16 br̥haspatiḥ naḥ paripātu nāscāt
RV 10.42.11a; AVS 7.51.1a; AVP 15.11.1.

2.1.1.;4 br̥haspatiḥ brahma KB 6.13; Vait.4.16.

2.4.16; br̥haspatiḥ ruyam indraś ca yasyab
RV 7.97.10a; AVS 20.17.2a.

1.2.1 brahmaśārīṣṇaś carati rodasi ubhe
AVS 11.5.1a; AVP 16.153.1a.

2.2.6 brahma jainānam AVS 4.1.1; AVP 5.2.2;
AB 1.19.1.

2.6.4 brahmaṇā te brahmavuā yunaimi RV 3.35.4a;
AVS 20.86.1a; AB 6.22.4.

2.2.6 brahmaṇa gharṇeṇa pracariṣyāmāḥ
 Vait.13.27.

2.1.4 brahmaṇa prasthūṣyāmi (other texts read
 prasthāṣyāmāḥ). TS 2.6.9.1; KB 6.12.

2.2.12 brahmant̄ soma'shan Kāṭh S 34.13;
 Vait.16.15.

2.8.4 brahmant̄ stosyāmāḥ prasāstah KB 17.7;
 Vait.17.3.

1.1.35 bhargo devasya shilohi RV 3.62.10b.

2.6.13 bhug ity abhigataḥ AVŚ 20.135.1; Vait.32.23.

1.1.18 bhuvaḥ Kāṭh S 7.13; AB 5.32.5; KB 6.10;
 ŚB 2.1.4.11-13; TB 1.1.5.2; JUB 1.1.4;
 Vait.17.5, etc.

1.1.17 bhūḥ Kāṭh S 22.3; AB 2.31.4; KB 6.10;
 ŚB 2.1.4.11-13; TB 1.1.5.2; JUB 1.1.3, etc.

2.4.3 bhūva id vāyvdha vīryāya RV 6.30.1a.

1.1.32 bhoḥ savitūr yareṇyan (cf. tat savitūr).

2.5.13 māde sōmasya locanendro yad abhinad yalam
 RV 8.14.7bc; AVŚ 20.23.1bc; AB 6.7.4bc.

1.3.22 manasā ca mā pitṛvaināś ca vajño daksinata
 udañcam ubhan Vait.12.1.

1.6.24 manisino dīksitāḥ śraddadhānāḥ.

1.1.22 mantraś ca mām (see WZKM XVIII, p.194, f.n.3).

2.3.6 māyi prāṇānāu VS 36.1; AB 3.3.9; Vait.19.9.

1.6.15;16 māyi bhanḍāḥ ŚB 12.3.4.6; Vait.21.9.

1.6.15;17 māyi mahāḥ ŚB 12.3.4.6; Vait.21.9.

1.6.15;18 māyi yāśāḥ ŚB 12.3.4.6; Vait.21.9.

1.6.15;19 māyi sarvam ŚB 12.3.4.6; Vait.21.9.

2.2.20 maruto yasya hi kṣava RV 1.86.1a;
 AVŚ 20.1.2m; AB 6.10.3; KB 26.17.

1.5.24 māyūm dāsām mārūsās tāḥ prameṣṭhāḥ.

2.2.20 mitraṁ yuvāṁ havārāha RV 1.23.4a;
AB 6.10.2; KB 23.3.

2.5.12 mitraḥ navatū vidvān RV 1.90.1b; AB 6.6.2.

2.6.1 ya eka iddhyavas̄ carṣanīnām RV 6.22.1a;
AVS 20.36.1a; AB 6.18.3; Vait.31.25.

1.3.10;5.10;21 yajña VS 21.43-53; TR 1.6.11.1; Mai S 1.4.11;
Kāṭh S 1.9.13; ŚB 1.5.2.10.

2.2.14 yajurbhir evobhayato'tharvāñgikrobnir
guntābhīr guntī^a stuta.

2.2.11 yajñaisi yajñe samidhabh svāhā
AVS 6.26.1-8; AVP 9.2.1.

1.1.14 yajñasya no viriṣṭāḥ saṁbhehi.

2.6.14 yajñe netarasam na purogavāsah
(AVS reads purogavāmāḥ) AVS 20.135.7d.

2.4.8 yat kusīdam TS 3.3.3.1a; Mai S 4.14.17a,
etc.

2.5.12 yat soma ā sute parah RV 7.94.10a;
AB 6.6.6.

1.2.13;21 yad akṛandabh prathāmān iāyāmānāḥ
RV 1.163.1a; Vait.6.1.

1.2.7 yad atrāṇī madhor abhām Vait.12.3a.

1.2.7 yad atrāṇī rasasya no (P of AVP 20.26.3a?);
Vait.12.9a.

2.6.16 yad gacchāmibhubbhedvāḥ AVS 20.136.1a;
Vait.32.3.

2.6.12 yad indrādo dāśarākīna AVS 20.123.12a.

1.2.7 yadīdañ ṛtukāmyā.

2.3.23 yad ad adevir asahista nāvāb
RV 7.98.5c; AVS 20.87.6c.

2.3.10 yad gāvatre adhi gāvatram āhitam
RV 1.164.23a; AVS 9.10.1a; AVP 16.63.1a;
AB 3.12.6a; KB 14.3a.

2.6.1 yañ na iuiṣe yañ ca yaṣṭi
RV 4.22.1a; AB 6.13.1.

2.6.1 yañ tīrṇasṛhko ytaśabho na bhīmāḥ
RV 7.19.1a; AVS 20.37.1a; AB 6.13.3.

2.2.12 yañ te drāṣṭa skandati yañ te
arāṇuḥ RV 10.17.12; AVP 20.12.8; Vait.16.17a.

2.6.12 yañ sañ्वayo vīdathryaḥ AVS 20.128.1a.

1.6.26 yāñ ca grāma yāñ cāranya jananti.

2.4.9 yāñ te agne yainīrā tanūś tayā mā hy āroha tayā
mā hy āviā Vait.24.14.

1.1.22 yāñ durastād yuivate AVS 10.3.10a;
AVP 16.102.4a.

2.2.22 yuvā lathe adhvare devavītaya RV 6.63.10c;
AVS 7.63.1c; AB 6.12.7; cf. AVP 20.6.1
(which reads attha for yuvā).

2.4.2 yūyāñ pāta syastibhiḥ sādā nah
RV 7.1.20d; AVS 3.16.7d.

2.2.12 yañ agnayo adhv antah AVS 3.21.1;
Vait.16.16.

1.3.10;6.19;21 yañ yajāmaha VS 19.24; TS 1.6.11.1;
Mai S 1.4.11; Kāṭh S 31.13; KB 3.6; ŚB 1.6.2.16.

2.1.3 yo'gnir nṛmapā nāma Vait.3.12a;
Kaus. 65.15a.

2.4.16 yo na idamidaṁ purā RV 3.21.9a;
AVŚ 20.14.3a; Vait.25.3.

2.6.12 yo'naktākṣo anabhyaktah AVŚ 20.128.6a.

1.5.24 yo brahmavit so'bhikarō'stu vah śivah.

1.2.16 yo vidyāt sāpta pravatāḥ AVŚ 10.10.2a;
AVP 16.107.2a.

2.2.22 rāghunatvānāḥ pra ligāta bāhubhilāḥ
RV 1.35.6b; AVŚ 20.13.2b; AB 6.12.9.

2.2.22 rathaniya sah mahenā manīṣayā
RV 1.94.1b; AVŚ 20.13.3b; AB 6.12.12.

2.2.13 rāśnir asi TS 3.5.2.1; Kāṭh S 37.17;
KIS 26.6; Vait.17.4.

2.6.12 rājño visvajianinasya AVŚ 20.127.7a.

1.3.22 retas ca rāṇnai ceta īrdhyam ubhau Vait.12.1.

2.2.13 revad asi TS 3.5.2.4; Kāṭh S 37.17;
Vait.25.1.

2.6.12 yucyasya rebhayac yasya AVŚ 20.127.4a.

1.2.21 yanaśrata viṣṭy aṅgo hi bhūvāḥ
RV 6.47.26a; AVŚ 6.125.1a; AVP 16.11.3a.

2.6.2 yane na yā yo nyadhaṇī cākan
RV 10.29.1a; AVŚ 20.76.1a; AB 6.19.10;
Vait.32.10; also see Nir. 6.28.

2.4.16 yayam u tvām āṇikrya RV 3.21.1a;
AVŚ 20.14.1a; Vait.25.3.

2.2.14 yayodha asi T. 4.4.1.3; Kāṭh S 37.17;
Vait.26.1.

1.2.17 yārāñ yññiṣva (This expression is common
in the Brāhmaṇa legends.).

2.2.20 yārunāñ sōmanītava RV 1.23.4b;
AB 6.10.2.

2.3.5 veṣatkāra nā nāñ pramṛkṣo nābhāḥ tvañ
pramṛkṣam AB 3.3.3.

1.3.22 vasatiś ca nān amāyaśayāś ca vailñap
pāscāt prāñcam ubhau Vait.12.1.

2..4.2 vasiṣṭhaśo abhy arcanty arkaṇip
RV 7.23.6b; AVŚ 20.12.6b;

2.2.14 yasukolai TS 3.5.2.5; Kāṭh S 37.17;
KKS 26.6; Vait.26.14.

2.2.14 vasyaśtir asi TS 3.5.2.5; Kāṭh S 37.17;
KKS 26.6; Vait.26.14.

2.3.5 vāk SB 2.2; AĀ 1.5.9, etc.

1.3.22 vāk ca māstjī cottaśato dakeśināñcam
ubhau Vait.12.1.

1.5.26 vāg adhyātmaṇi ṛgvedasaya.

2.3.6 vāg oīap VS 36.1; AB 3.3.9; Vait.19.9.

2.2.9 vāg yātasya patni Mi 1.9.2 (reads
vāyoḥ for yātasya); Vait.15.3.

2.1.3 vāñ na āśyan (AVŚ and TS read āśan for āśyan)
AVŚ 19.60.1; TS 5.5.9.2; Vait.3.14.

1.3.13 yāta ē yātu bhāṣajam RV 10.86.1a;
AVP 19.46.7a; P in Vait.3.3.1.

2.6.12 yitatau kiranau dyau AVŚ 20.133.1a;
AB 6.33.16; KB 30.7.

2.2.9 vīraṇ̄ varuṇasya patnī Vait.16.3.
 (Mai S 1.9.2; Kāth S 9.10 read only yirāṇ̄
varuṇasya).

2.6.16 vīśo adevīr abhyācarantih RV 3.96.15c;
 AVS 20.137.9c; AB 6.36.13.

2.4.8 yīśvalopā yīśvadāvasya tvāsañ juhomi
 TS 3.3.8.2a; Vait.24.16.

2.2.13 yīśtambho'si TS 3.6.2.2; Kāth 3 37.17;
 KBS 28.6; Vait.21.14.

2.6.12 xi hi sotor asṛkṣata RV 10.86.1a;
 AVS 20.126.1a; Vait.32.14.

2.6.13 yīśa devā akraisuta AVS 20.135.4a;
 Vait.32.26.

1.1.10 yṛdhāt karad ruhan mabat tat.

1.1.21 yṛdhāt karad ruhan mahak tac obam om.

1.1.32 vedāś chandāīsi savitur yarenyam
 cf. tat savitur, etc.

1.6.24 vedair abhiṣṭuto lokah.

2.2.14 yeśasrīr asī Kāth 3 37.17; KB 26.6;
 TS 3.8.2.5(reads-śrīr asī); Vait.26.14.

1.6.10;21;2.3.2 yauṣat ŚB 1.6.2.16; Vait.19.13,etc.etc.

2.6.13;6.5 xy antariksam atirat RV 3.14.7a;
 AVS 20.23.1a; AB 6.7.3; Vait.35.11.

2.3.10 śāmāvya daiya Vait.20.19.

2.3.10;16 śāmāvom Vait.20.15.

2.2.3 śakmāna oīisthīya TS 6.2.2.3.

1.6.5 śutah śatāni parivatsarāpām cf. ŚB 12.3.2.7.

1.4.17 sataṁ in nu śarado anti devāḥ RV 1.89.9.

1.1.29 śah no devīr abhiṣṭava (initial verse of AV)
RV 10.9.4; AVP 1.1.1; AVŚ 1.6.1, etc.

2.3.6 śaiḥ no bhava hrda ā pīta indo
RV 8.48.4; Vait.19.18.

1.1.11 śam.

2.2.3 śākvarām TS 6.2.2.3.

2.5.15;6.1 śāśad yahnir duhitur naptvām gat
RV 3.31.1a; AB 6.18.2.

1.2.16 śiro yaññaaya yo vidyāt AVŚ 10.10.2c;
AVP 16.107.2c.

1.6.12 śveno'si gāyatracchandāḥ AVŚ 6.43.1;
AVP 19.44.4; SB 12.3.4.3.

1.6.24 śraddhāvāṁ retas tapasā tamasyī.

1.6.5 śramād anyatra parivartasānah cf. SB 12.3.2.7.

1.1.9 śrestho ha vedas tapaso'dhījātah
(cf. Śāyaga's introduction to AVŚ in VLHVA
BANDHU's edn, p.6).

1.6.23 gat sastis ca dve ca śata ca bhavatāb.

2.2.21 sa liṁ pāhi ya ṛilṣī tarutrah RV 6.17.2;
AB 6.11.8.

2.2.14 gaikroho'si TS 3.6.2.6; Kāth 3 37.17;
KKS 26.6; Vait.26.11.

2.4.17 saḥ vāḥ karmāṇā sanisā hinomi
RV 6.69.1a; AB 6.15.2.

2.6.7 sañcūrayase viśārayase astyāśrayase
śravase SB 12.3.3.26; Vait.30.18.

2.2.14 sāṁśarpoṣī TS 1.4.14.1; Mai 3 3.12.13;
Kāṭh 5 37.17; KGS 26.6; Vait.26.1.

2.2.14 sāṁkramo'sī Vs 15.9; PB 1.10.12; Vait.27.27.

2.4.9 sa tvah no pabbasaspatih (TS-pata)
TS 3.3.3.2.

1.1.26 sadr̥śāḥ trisu liṅgeṣu māhābhāṣya
(Kārikā on Pāṇini 1.1.38).

2.4.1;6.1;2 sadvō ha jāto vr̥ṣabhabhāṣya
RV 3.48.1a; AB 6.18.2.

2.4.2 sa na stutō vīravād dhātu zorat
RV 1.190.8c; AVS 20.12.6c.

1.5.25 santi cāiśāṁ saṁnāḥ mantrāḥ.

2.3.8 sat te pavāmāi RV 1.91.18; Kaus. 63.9.

2.2.13 sandhir asi Kāṭh 5 37.17; KGS 26.6;
Vait.20.13.

1.5.24 saptadasāḥ sadasyaṁ tāḥ kīrtayanti.

1.2.16 sapta yidyāt parāyataḥ AVS 10.10.2b;
AVP 16.107.2b.

1.1.12;5.25 sapta sutyāḥ sapta ca pākavaināḥ.

2.3.8 sapta hotāra ṛtuthā yajanti (cf. VS 23.63a
which reads ṛtuśo for ṛtuthā).

1.3.13 saṁenavyanākhyaṁ avāhā Kaus.72.42.

2.1.7 saṁenavyanau ne pāhi VK 2.3.3;
TS 1.7.3.4; Kāṭh 5 5.5; Vait.3.20.

1.5.13 saṁvūḍ asi triṣṭup-chandāḥ (cf. PB 1.5.12
vr̥ṣako'sī triṣṭup-chandāḥ).

2.1.4 sa yaināḥ pāhi sa yaināpatim pāhi
sa māṁ pāhi sa māṁ karmanyāṁ pāhi
(TS without sa māṁ karmanyāṁ pāhi)

TG 2.6.9.3; Vait.4.16.

1.2.1 sa sadva ati mūryasāmād uttarām samudras
AVS 11.6.6c; AVP 16.153.6c.

2.2.20 sa sugomītamo janah RV 1.36.1c; AV 20.12 c;
AB 6.10.3.

2.3.6 saha oīah AB 3.3.9; Vait.19.9; (cf. V. 36.1).

2.3.13 sākām sūryasya rāśmibhir RV 1.137.2a.

1.2.23 sāntapānā idam havih RV 7.59.9a;
AVS 7.77.1a; P in Vait.9.2.

2.2.14 sāmabhir evobhavato'tharvāṅgiro�hīr
guptābhīr guntai stuta.

1.6.24 sānnā diyy ekaṁ nihitāṁ stuyantah.

1.6.24 sāgnorūpā chūdayanā apraṇattah.

1.6.23 sāyām prātar homau.

2.6.16 sutāśo madhumattamāḥ RV 9.101.4a;
AV 20.137.4a; AB 6.36.10; Vait.32.33.

2.2.13 suditir asi Kāṭh 8.37.17; Vait.22.17.

2.1.2 sūryasya tvā cakṣusā pratīkṣe
Vait.3.3; Maus. 91.2; cf. AVP 20.53.3.

2.2.9 senedrusya patnī Vait.15.3.

2.5.4 somaḥ payate Vi 7.21; ŚB 2.3.6.6.

2.2.20 somaṛṣṭhāya yedhase RV 3.43.11b;
AV 3.21.6b; AVP 3.12.6b; AB 6.10.6.

1.2.9 somaṁ manyate papivān RV 10.35.3a;
AVS 14.1.3a; AVP 18.1.3a.

2.3.1 somasvāgna vihi AB 3.5.4; Vait.19.10.

2.2.16 stuta deyasva savituh save TG 3.2.7.1;
Vait.17.7.

2.2.15 stutesa Vait.17.7.

2.2.15 stutorie Kāth S 34.13; Vait.17.7.

1.2.17 srutād yam atrir divam unuināya
AVS 13.2.4c; AVP 18.20.8c.

1.6.14 svaro'si gayosī jayacchandāḥ
AVP 19.44.6; PB 1.6.16.

2.2.14 svavṛḍi asi Vait.26.8.

2.2.4 svasti te deva soma sutvām ud ṛcam asiya
(VS, TS, ŚB omit ud ṛcam)
VS 6.7; VSK 6.2.6; TS 1.2.11.1; Mai S 1.2.7;
Kāth S 2.3; AB 1.2c; ŚB 3.4.3.13; Vait.13.23.

2.2.17 svāhā vācaspataye see Āś ŚŚ 3.1.14.

2.2.17 svāhā vāce see Āś ŚŚ 3.1.14.

2.2.17 svāhā sarasvatyai TS 3.1.10.1; Mai S 1.3.1;
also see Āś ŚŚ 3.1.14; Śāṅ ŚŚ 6.19.17.

2.2.3 svite mā dhāḥ VS 6.5; ŚB 3.4.2.14; Vait.13.16.

2.6.12 havānaha janabhyup RV 1.7.10b;
AVS 20.39.1b; AB 6.6.3.

2.2.6 hotar gharman abhiṣṭuhi Mai S 4.9.2.

1.6.24 hotā ca mitrāvaraṇāś ca pūdam.

2.3.8 hotā yakṣat AB 6.14.5; KB 13.9.

INDEX II

WUNDS FROM THE GB THAT EITHER NOT RECORDED

OR MIGHT NOT BE UNDERSTOOD IN VPK (B AND AR)

atipātavati (ati + \sqrt{pat}) 2.1.14.

ati ... ārbhati (ati ... + ā + \sqrt{rbh}) 2.2.9.

atvaitān (ati + \sqrt{i}) 2.3.13.

adhirājah 2.1.17.

achyāsta (achi + \sqrt{as}) 1.1.16.

anabhibutva (an + abhi + \sqrt{bhu}) 2.4.7.

anisatrā (an + \sqrt{yai}) 2.2.1.

aniravivā (an + \sqrt{kv}) 1.1.23.

anukhvātre (wrongly recorded as 2.2.9) 2.2.19.

anuniravanan (anu + nir + \sqrt{yan}) 2.1.7.

anusāsanāni [wrongly recorded as anusaānāni (anu + \sqrt{as})] 1.1.21.

antardedhati (antar + \sqrt{dha}) 2.4.6; 5.3.

anvāgāt (amu + ā + \sqrt{ga}) 1.2.7.

anviyat (amu + \sqrt{i}) 2.1.23.

apasedhati (apa + \sqrt{sich}) 2.1.13.

anūtyati (ana + ati + \sqrt{i}) 1.3.22.

abhicerire (abhi + \sqrt{car}) 2.6.6.

abhitṛṣyantih (abhi + $\sqrt{trṣ}$) 2.3.1.

abhipracayeta (alhi + pra + \sqrt{cyn}) 2.1.9.

abhyāvamya (abhi + ā + \sqrt{vam}) 2.1.2.

abhyāśrāvayet (abhi + ā + $\sqrt{sr̥m}$) 2.5.14.

araṇ ($\sqrt{r̥}$) 2.2.10.

avaghrāya (ava + $\sqrt{ghrā}$) 2.1.26.

avajuhuvah (ava + \sqrt{hu}) 1.2.21.

avamārkṣāḥ (ava + $\sqrt{mṛ̥kṣ}$) 1.3.12.

avamārkalb (ava + $\sqrt{mṛ̥kṣ}$) 1.3.11.

avakāśṭhāḥ [perhaps is an error for avaikāśṭhāḥ (ava + \sqrt{vks})] 1.3.11.

śālīta (\sqrt{sh} 'to eat') 1.3.14.

astamavati [astam + \sqrt{i} (ay)] 2.4.10.

āklyatān [a + \sqrt{ki} (ci)] 1.2.5.

āruḥ (\bar{a} + \sqrt{ru}) 1.5.11.

ārebhantah (\bar{a} + \sqrt{ribh}) VPK records it as

ārenphantah (\bar{a} + \sqrt{ripb}) 2.5.5.

jānta (\sqrt{JN}) 2.1.6; 6.7.

īśāna-devatyā (Q's edn erroneously reads
aīśāna- devatyā) 1.1.26.

jālta (\sqrt{JL}) 2.4.10.

uīasyati [ud (i) + \sqrt{li}) 2.1.17.

utkṛtyata [ut + $\sqrt{kṛt}$ (kṛnt)] 2.6.5.

utkṛtyaran [ut + kṛt + ra] 2.6.5.

utsahāmaha (ut + \sqrt{sah}) 2.6.6.

udanaisīḥ [ud (n) + $\sqrt{nī}$) 1.3.11.

udamārkṣīḥ [ud (n) + $\sqrt{mṛ̥kṣ}$) 1.3.11.

udavati [ud + \sqrt{i} (ay)] 2.4.10.

udvāyāt (ud + $\sqrt{vā}$) 1.4.13.

upanāmukāḥ 2.2.6.

unavadiṣyati (una + \sqrt{vad}) 1.3.6.

upākuryāt (una + \bar{a} + $\sqrt{kṛ}$) 2.6.14.

upāvāyāḥ (una + \bar{a} + $\sqrt{vā}$) 1.3.6.

upāśīran (una + \sqrt{as}) 1.4.16.

unoritāḥ (una + \sqrt{var}) 1.1.22.

ekahāyanī (VPK, following the edns of 'I and K, reads

ekuhavannah) 2.1.17.

kunitāḥ (\sqrt{ku}) [VPA, B and Ār, erroneously records as kunitā under ku-riti-) 2.6.14.

kṣayā (from kṣe-) 2.6.3.

yathā-kathā-eit 1.3.21.

yasovāt ($\sqrt{yā}$) 2.5.9.

yāravantīvena (from yāravantīya-) [VPA, B and Ār records under 2.5.3] 2.5.9.

yyārcchat ($yi + \bar{a} + \sqrt{yā}$) 2.6.6.

sahvāśeyuh (sam + $\sqrt{yāś}$) 2.5.9.

satiabhrub (sam + \sqrt{bhr}) 2.2.6.

secre (\sqrt{sic}) 2.6.14.

avarati (\sqrt{vara}) 1.5.14.

aviditam (VPA, B and Ār, splits this words as avid + itam which is not correct in accord with the context) 1.4.18; 19.

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